The LUTHERAN OUTLOOK

In Memory of Dr. Jacob A. Dell

Ambassadors for Christ
Kurt Hartmann

Reflections of a Lutheran Layman
Julius F. E. Nickelsburg

The Kyrie
George Drach

Christ's Predestination
G. Kroenk

The Living, Militant Church
Thomas I. Lee

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N. J. Holm

LUME ~~XVII~~ 18 OCTOBER, 1953 NUMBER 10

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THEOLOGICAL SEMINARY
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The Editor's Page

A Tribute

When the Oak splits in a forest
And falls,
Does one not hear?
Though a thousand lesser trees
Are cut each day,
Do not men turn from their axes
And watch in awe
When it goes down—
Gnarled with wind and rain
But straight, unbent,
At home in the heights,
Head tossing?

And back to their work they go,
Still remembering.
When the Oak splits clean
And falls—
Crashing to earth—
They remember the sound
And the silence afterward.

—Bash

OBITUARY NOTES

(Gleaned from various sources)

Dr. Dell would have been 64 years old on October 5. He is survived by his wife, Margaret; two sons, Paul of Cleveland and Roger with the armed forces; one daughter, Mary Louise Hartmann, Poughkeepsie, N. Y.; three brothers, Prof. George Dell of the English Department at Capital University, the Rev. Frank Dell of Ft. Recovery, Ohio, and Charles Dell of Detroit, Mich.; three sisters, the Misses Anna, Mary and Charlotte Dell, all of Middletown, Ohio; and three grandchildren.

Funeral services were held at Christ Church in Columbus on Sept. 21, with Pastor Robert Long preaching the sermon. Dr. Otto Ebert, President of the Ohio District of the ALC; Dr. E. C. Fendt, Dean of Capital Seminary; Mr. E. W. Schramm, Editor of the **Lutheran Standard**; and Dr. N. A. Menter, a Vice-President of the American Lutheran Church, were also heard. Memorial services were held at the seminary Monday morning and in the college chapel on Wednesday.

Dr. Dell was born in Cincinnati. He graduated from college at Capital University in 1908 and from the seminary three years later. After serving in the ministry sixteen years he returned in 1927 to fill the chair of Practical Theology. In 1935 he was honored by his Alma Mater with the D. D. Degree.

When the American Lutheran Conference had been launched, Dr. Dell was for a number of years editor of the organization's organ, then called **Journal of Theology**, and a few years ago he was again called upon to take up the editorial work on the expanded organ **The Lutheran Outlook**.

Who's Who. "A tribute" was v
by the Rev. Ewald Bash, a forme
of Dr. Dell and now pastor of the
Shepherd Lutheran Church in
land, Ohio.—The Rev. Kurt Har
is pastor of Immanuel Lu
Church, Pflugerville, Texas.—Th
torial "Luther Film Derided" wa
pared by Dr. Dell for this issue
Rev. George Drach is a secretary
itus of the ULC, now at Colleg
Pa.—Mr. Nickelsburg is regiona
president and business manager
American Lutheran Publicity B
in New York.—The Rev. Tho
Lee is a China missionary of the
—The Rev. G. L. Kroenk is pas
Peace Lutheran Church (ALC),
allup, Wash.—The Rev. N. J. H
known to our readers from his
butions in previous issues.

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The Lutheran Outlo

Official Organ of the American
Lutheran Conference

THE REV. J. A. DELL, D.D., Ed
813 Vernon Road, Columbus 9, C

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The
LUTHERAN OUTLOOK

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EDITORIAL

In Memory of
DR. JACOB A. DELL

Editor, **Lutheran Outlook**

This issue of the **Lutheran Outlook**, the official publication of the American Lutheran Conference, is dedicated to the memory of Dr. Jacob A. Dell, its editor for the last several years. In making this dedication, we do it also as a tribute to this great preacher, teacher, writer, and friend.

Dr. Dell passed away very suddenly on September 18, as a result of a heart attack. However, with his customary efficiency, he had most of the material for this October issue gathered together. He had not written the editorial pages which have been such a delightful feature for all the readers. We will miss these editorials in this issue even as we are going to miss him as one of the leaders of the bodies of the American Lutheran Conference.

It was not my privilege to know Dr. Dell very intimately, but it was my privilege to know of his great ability as a theologian and as a writer.

We of the American Lutheran Conference express our sympathy to the family for the sudden separation which they have experienced. However, we can congratulate them upon the fact that Dr. Dell, one who gave witness of the Christ constantly, is now privileged to be with Him.

Dr. Dell was a regular contributor to the official publication of the American Lutheran Church, writing the special feature "The Church Views the News" for many years. The editor of the **Lutheran Standard**, a close personal friend and colleague, wrote a most fitting "In Memoriam" under the heading of Dr. Dell's usual page. This tribute is of such a nature that we believe that it should be made a part of this dedication, and, therefore, we have asked that it be reprinted in its entirety.

Dr. S. E. Engstrom, President
American Lutheran Conference

THE CHURCH VIEWS THE NEWS

"In Memoriam"

This week the American Lutheran Church must view the sad news that the Lord of the church has called to his eternal rest the man who for almost ten years wrote this page in the **Lutheran Standard.** To be sure, we need not grieve for Dr. Jacob A. Dell. Though he is no longer on earth to view the news through the eyes of a churchman he is now privileged to see his Lord Himself face to face. But the going of Doctor Dell leaves an empty space against the sky, not only for his family, from which he was so suddenly summoned, but for our American Lutheran Church and for the entire Lutheran Church in America.

— — — —

Doctor Dell was an extremely gifted man. Whether he was better known as a theological professor or as a writer would be hard to say. He excelled in both fields. For twenty-seven years he taught homiletics—the art of preaching—and pastoral theology—the care and cure of souls on the part of the pastor—in our theological seminary in Columbus. To this task he brought his rare gifts of mind and soul . . . and imagination.

* * * *

For Doctor Dell, it seems to me, was essentially an artist. When he preached a sermon he always, of course, preached the Word of God and fed the soul with the Bread of Life. But he did so with consummate artistry. The outlines of his sermons were symmetrical, masterful works of art. And he had an artist's feeling for the choice of words. Most striking of all, he never wasted a word. His sermons stood out as clean and sharp as a masterful piece of sculpture. And when the piece of sculpture was finished, the sculptor laid down his tools . . . and didn't spoil his work with additional touches. He was truly a great preacher. . . an inspiration to the thousands of young men who studied the art of preaching under him.

* * * *

But Doctor Dell was also a great writer and editor. For long years he edited the former **Pastor's Monthly** of our own Church and then the **Lutheran Outlook,** the theological journal of the American Lutheran Conference. Doctor Dell's editorials and comments were always pungent, forthright, stimulating. He had definite convictions and the courage to express and defend those convictions in language that was as straight and true as the arrow-like rows in his vegetable garden.—Doctor Dell, I should tell you, was a gardener and flower-grower of the first rank. His love for flowers caused him to spend hour after hour in his flower garden.

* * * *

Our good friend will also be remembered, of course, as the writer of the **Junior Catechism** and the **Senior Catechism** of our ALC, which have been used by thousands of our youth. He was also the author of an outstanding book, **I Still Believe in God,** which gives his personal testimony as a Christian, in the frank hope that this t mony will be used of Christ in helping others to bel in God. I well recall the thrill with which I read book when it was published over eleven years ago. the book is anything but musty. It is redolent of flowers which Dr. Dell loved; it is filled with the la ter of children, the song of larks, the music of many v It sings its way into the heart while it is commendin way into the mind. Here are two exquisite exce from it: "Spring tiptoeing across the green earth, tering blossoms and birdsong." "I cannot penetrat the secret place of His abode, but I can look up into starry heavens and catch a glimpse of His trailing r of glory."

* * * *

And, of course, Doctor Dell has become a house friend of thousands of homes in our American Luth Church through his editing of page 2, "The Ch Views the News" in the **Lutheran Standard.** For years, lacking but two months, he wrote this page v after week . . . and never once failed to have his in on time. In fact, he always brought it from his dence at 813 Vernon Road to our residence at 969 Ve Road. And he wrote copy that was doubtless the "cl est" that came to the composing room of the Wart Press. Seldom was there a single scratch or corre on the copy that he submitted. Moreover, he meas it out with such precision that we scarcely ever ha cut . . . or add . . . a single line to the page. He not only the editor's but also the printer's ideal con utor.

* * * *

But great as Doctor Dell was as a teacher and pre er and writer and editor many of us will remember primarily, not for these things, but for something more meaningful. His greatness was seen pre-emin in the depth of his faith as a child of God and in warmth of his love for his fellow men. His was a st unquestioning faith, rooted and grounded in Jesus C and drawing its inspiration from the Holy Scriptur

* * * *

It will soon be five years that Doctor Dell wr little poem, at once characteristic of his literary arti his deep faith, and his warm love for his fellows. poem came to the hospital room of a friend. He call **When Shadows Fall.** Its lines serve at this time bo a solace to those who are in trouble and as a comfo all who mourn his going. Here is the poem:

"O Lord," I said, "I have loved truth and peace,
And I have walked in sunlight and in joy.
What is this shadow now, this fearsome glade
Through which my pathway leads?
Must pleasure cease?
And pain and sorrow be my sole employ?
Lead me some other way; I dread the shade!"

"I know," He said, "I loved the sunlight, too,
But walked into the shadows unafraid
Because I knew my Father went with Me

I go now through this dark vale with you.
ead on," I said, "I follow undismayed
Thou wilt keep me, trembling, close to Thee."

ere is My hand," He said, "though dark the day,
nder the sun shines, and I know the way."

COMMENTS BY THE PRESIDENT
of the American Lutheran Conference

Mr. P. A. Magnussen Resigns

This issue of the **Lutheran Outlook** is significant in that it marks not only a change in editorship caused by the death of Dr. Dell, but also change in the ce of circulation manager caused by the resignation of . P. A. Magnussen, effective October 1, 1953. Mr. Magssen left Blair, Nebraska, severing his connections as nager of the Lutheran Publishing House of Blair, Neska, a change which necessitated his resignation as ulation manager of the **Outlook.** We express our apciation to Mr. Magnussen for his continued interest in **Outlook** and the efforts he has put forth to maintain circulation and its effectiveness.

Ve have temporarily requested Mr. Otto H. Stave, the manager of the Lutheran Publishing House, to serve irculation manager until official action can be taken the Executive Committee of the Conference concern- both the editorship and the circulation managership.

Future Plans

he officers of the Conference are making a very care- study of the future of the **Lutheran Outlook.** We ll welcome any comments from the readers which would like to send. Please address such communions to Dr. S. E. Engstrom, President, American Luan Conference, 2445 Park Avenue, Minneapolis 4, nesota.

he death of Dr. Dell will call for some immediate ac- by the Executive Committee of the Conference reng to the selection of an editor. However, along with decisions, we will be very anxious to discuss the le future policy and program of this journal.

Conference Activities

accordance with the instructions given by the erican Lutheran Conference at its last biennial contion, the Executive Committee has been making some eful studies of the future of the Conference itself. e studies will be reflected in the activities as well as ny permanent decisions regarding the **Lutheran Out-**.

he President wishes to express his deep appreciation he members of the Executive Committee. We held a important meeting a few months ago, and practically every member of the Committee was present and participated in the important discussions regarding the possible future of the Conference.

Pending the outcome of these discussions certain activities have bee ncarried on successfully. We think particularly of the Lutheran Seminars which will be held this fall. A complete outline of these Seminars is contained in this issue of the **Outlook.** The places, dates, speakers, and all other details were handled by the Director of these Seminars, Dr. Joseph A. Simonson, before his departure for Ethiopia as the new ambassador to that nation from our country. These seminars will be held as scheduled, and we hope that the Lutheran pastors of America will take part in great numbers in these significant meetings.

The Executive Committee also authorized the convening of representatives of all the Lutheran general bodies in America for the purpose of discussing the holding of an all-Lutheran free conference sometime in the near future. Fourteen out of the sixteen Lutheran general bodies were represented at this meeting. From the reports given to the President, it was a very wholesome and profitable day of discussion. While the hopes of some of us were not realized, nevertheless a good start was made. The final decision was that this particular fall was not exactly the time for the planning of such a free conference. There are too many other things happening in Lutheranism right now which have a bearing on such a conference. However, our readers will be interested in knowing that this group of leaders has requested the Executive Committee of the American Lutheran Conference to convene a meeting of Lutheran leaders again within a year for the purpose of opening up the discussion of an all-Lutheran free conference again.

I am deeply grateful to one of our Vice Presidents, Rev. V. T. Jordahl, who took my place at this meeting and presided over its sessions. In August, during attendance at some of the study committees of the World Council of Churches in Geneva, Switzerland, I suffered a heart attack, and my plans to be present at this "Agenda meeting" had to be cancelled. However, I am back home again after a most blessed experience of Christ's mercy and love. Such an experience is something to be cherished rather than regretted. It is a wonderful thing to be able to give witness to the fact that all those things about which we have preached and testified not only are true, but that they work so wonderfully in time of trouble. One also feels the power of intercessory prayer, and we thank God for having answered prayer.

LUTHER FILM DERIDED

Perhaps our readers would like to know what the Catholic reaction is to the film "Martin Luther," now being shown in various cities. A friend has sent a copy of the

Catholic Telegraph-Register, newspaper of the Cincinnati diocese, which contains a reprint of a column by Father Joseph A. Hughes in the Duluth **Register.** This reprint is headed: "Film About Luther Neglects One Major Item—The Truth." And here is what Father Hughes thinks:

"Any man with a sense of history will want to go off in a corner some place and weep after he sees the current movie **Martin Luther.**

"The movie, filmed by Louis De Rochemont Associates, a documentary film company, is a dramatic and artistic success. Theologically and historically it misses the mark by 1,000 miles.

"The picture has certain superficial resemblances to fact in the life of Martin Luther. But the basic and essential meaning of Luther's conflict with the Church is distorted, and the deep, stirring facets of Luther's character and personality are either understated or ignored. This is understandable procedure in a propaganda film sponsored by Lutheran interests.

"The motion picture openly and flagrantly misrepresents Catholic teaching on indulgences . . . Three misrepresentations of Catholic teaching are dramatized on the screen:

"(1) That a person can buy indulgences; (2) that indulgences remit sin; and (3) that indulgences are permission or license to commit future sins.

"Any Catholic child's catechism of this century or of the 16th century could refute these falsehoods.

"It is true that the Dominican, Tetzel and some of his followers, indulged in the abuse of a sacred thing when they trafficked in indulgences. But Tetzel was not the Church.

"Luther knew this as well as anyone. His revolt was not against the Catholic Church, which for 1,900 years now has been the authorized custodian of Christ's truth and the official dispenser of Christ's redeeming grace.

"The motion picture almost completely evades the ultimate meaning of the real issue in Luther's revolt. That was Luther's doctrine of the inefficacy of good works and the teaching that Christians are justified by faith without good works.

"In the movie there is a casual reference made to this conflict. But dramatic events identify good works with the veneration of relics. Now, if anyone thinks that the veneration of relics is what Luther meant by 'good works', he is guilty of colossal ignorance. And we have difficulty believing that any major Lutheran theologian would honestly accept this interpretation.

"This motion picture says in its opening sequences that the Church of Luther's time was preoccupied with a haunting fear of God's rigid judgments.

"This is not an accurate statement. The Church then, as always, taught that God is the Judge who will hold man accountable for his works. She also taught that the Eternal Father is a God of mercy who forgives the sins of repentant sinners. She also practiced Christ's doctrine on forgiveness through the Sacrament Penance.

"Luther led a turbulent life before and after break with Rome. He had a coarse tongue and vitrio pen. He became the victim of melancholia, sensu attacks, and what he himself called 'diabolical obs sion.'

"His writings and preachings fanned the flame of volt among the peasants. In the war against the pe ants he sided with the princes and told them to 'wh struggle and kill these murderers like mad dogs.'

"His temper tantrums and his vituperation reach their climax in his last years when he penned writin against the Jews and a coarse pamphlet entitl **Against the Papacy Founded by the Devil.**

"He died of apoplexy in February, 1546, after he h alienated practically all his close friends and allies

"The current motion picture merely shows him a stern, kindly man mildly scolding his followers for ing violence against the Catholics of the time, and u ing that they win converts to their way through lo We ask the judgment here of objective history.

"Some of the subtle tricks of propaganda are e ployed in the film to deceive, if possible, even the ele

"It is insinuated that Luther made the first trans tion of the Bible into German. The facts are that editions and reprints of German translations from 14 to 1522 are known to have existed.

"It is intimated in the film that the German princ who espoused Luther's cause and imposed Luthe teachings on their people as part of their civil rule this out of faith in Luther's teachings. The facts a that this was done primarily out of political expe ency; one would have to be considerably naive to b lieve anything else.

"We have tremendous respect for devout Luthera They have a group of religious truths and a loyalty religious principles that are uncommon outside t Catholic Church. We feel sure that most of the have great respect for their own philosophy of l and religion.

"We also feel that intelligent and sincere Luthera would want the appeal to the public to stand on sou theology and honest history. To them the film **M tin Luther** would be embarrassing."

This is the typical defense which the Catholic apo gists have developed in the four-hundred-odd years sin an apology became necessary. We have heard it oft the Lutherans are falsifiers of history, Luther was a v person who died discredited, and the Catholic Chur even in the sixteenth century was a pure and noble ins tution. Oh, Tetzel, may have trafficked in indulgenc but Tetzel wasn't the Church. And so forth, and so It is the way the apologists have been taught history, a they say what they have been taught.

But in that same issue of the **Catholic Telegraph-Reg ter** I read a paragraph in an advertisement by "Ne East Missions, Francis Cardinal Spellman, Presiden

t isn't Tetzel; that's the Roman Catholic Church in erica, 1953. This is the paragraph:

"Membership offerings are highly treasured by our oly Father. He grants members rich indulgences nd an abundant share in the prayers, masses and good orks of our missionaries. Memberships are: Indidual—$1 annual, $20 perpetual; Family—$5 annual, 00 perpetual. Deceased are also enrolled."

agree with Father Hughes that the film **Martin Luth**will be embarrassing. Not to the Lutherans, but to e who are still holding out the bait of "rich indulces" by the Holy Father to those who make the proponey contributions.

ISN'T SOMETHING WRONG?

(Guest Editorial)

ecently, on a vacation trip, my husband and I worshiped in a Lutheran Church (ULC) and had an experience that left an ache in our hearts. I don't t to seem critical because the pastor had a helpful sage, etc., but here, briefly, is what happened.

hen we entered the small church building it was , except for the light coming through the small ed-glass windows. When it came time for the servto begin, the altar boy—or whatever the term—ap-ed to light the candles. Then I noticed that in front e stone altar was an altar railing of matching stone. e center of the railing was a gate, and it was **closed.** boy, with great ceremony, kneeling, bowing, etc., to open the gate before he lit the candles. As the les were lit, the overhead lights came on . . . with a tiful effect. Then the boy **backed** down the steps knelt again just outside the gate. The people stumbled along through the liturgical section of the service as though it had no meaning for them.

Now there is the part that seemed absolutely sinful to me: Once the pastor had left, the reverse ceremony with the candles was repeated, and the gate was **closed.** When that gate swung shut, I felt as though everything Martin Luther had ever fought for was being violated in . . . . of all places . . . a Lutheran church. I give the people of the church and their pastor due credit for wanting a beautiful service, but to me what this ceremony said in effect was that once the high priest (in this case, the pastor) was gone, the gate of intercession to God was closed: and we, the poor lay people, had no access to Him until the high priest returned again! In that case, no wonder the church was dark!

There is probably no one who loves beauty in all forms any more than I. I've had a fair amount of training in art, music, religion, literature—and even psychology. So it's not, I think, merely a case of my being totally ignorant and thus not understanding anything they're talking about. The few times I have opened my mouth to these "good Lutherans" I have been told that it's because I don't understand; you have to be educated to it. Now what I want to know is, Why should we have to let worship become so complicated that we have to be trained for it? I don't know of any incident in the history of the world that had a truer element of worship than that evidenced by the multitudes who sat at Jesus' feet as He taught them the great truths of Christianity, using terms and examples which they clearly understood, and which were a part of their daily living. Haven't we slipped a cog somewhere?

Somehow I very strongly feel that a few people along the way should speak out on the matter now and then to keep our church people thinking about it.

—Mrs. Mary Jane Behm in Lutheran Standard

Ambassadors for Christ

Kurt Hartmann

(From a sermon preached at the funeral of Pastor William H. Flachmeier, September 4, 1953. Text: 2 Corinthians 5:14-21)

mbassadors are men and women appointed to represent the interests of our nation in the seats of government of various foreign countries. These ssadors, be they men or women, must be such who the welfare of their own nation at heart, who know ind of our government, who will under no circumes do or say anything which does not accurately re-the thinking of our government. In a sense these ssadors are the United States government abroad, niature. If they are not that they are unworthy of ame they carry. With this picture of ambassadors r mind we shall consider the subject:

Ambassadors for Christ

AMBASSADORS FOR CHRIST are different from these other ambassadors. Ambassadors for Christ represent a different government, country, world, and above all a different Person. In our Lutheran free churches these also have a different way of getting into the place which they hold. They do not get there by appointment of some state official. They are not appointed by a church official, but are called by the Lord through the word of the Lord and placed in their respective places through a call issued by a congregation of believers in

Christ. Ambassadors for Christ, moreover, have a different message and a different purpose in their work.

It is not my purpose at this time to discuss or even to call attention to ALL of the characteristics of an AMBASSADOR FOR CHRIST—that would take a book or more, not a sermon—but I do plan to take four of the characteristics of an ambassador for Christ as given in the text.

1. First, Ambassadors for Christ are controlled by the love of Christ.

The word "control" reminds us of some commonly known sayings: "Tell me what you eat, I'll tell you what you are." "As a man thinketh in his heart so is he." "You will know them by their fruits."

Paul, the ambassador of ambassadors for Christ, was known by what controlled him. It wasn't food, drink, money. It wasn't power to rule people. He had no sinful passion which drove him about over most of Asia Minor and parts of Europe. He was not desirous of making a living, of establishing a chain business for selling tents. He was controlled "by the love of Christ." The word in the original language for control carries with it the idea of forcibly compressing all energies into one channel, and that is precisely what happened in Paul's case. The love of Christ compressed all his energies, all his abilities into one channel. This love controlled him.

At one time the apostle had been controlled just as completely by the letter of the law, by its manifold demands, some of which were obviously silly. At least after he had been found of Christ and he discovered Christ, he counted everything as loss, as nothing, in comparison with the knowledge of Christ. The love of Christ as Paul experienced it and as he saw it clearly portrayed in the sinless Son of God on the cross, so gripped this man that it became the controlling element in his heart, mind, life. "Love so amazing, so divine, demands my soul, my life, my all."

Ambassadors for Christ are men controlled by the love of Christ. This love is no law! It is just plain, simple, profound, indescribable love of Christ. Indescribable? Yes, except that it is pictured in Christ in the manger, in His works and words in His public ministry, in His crucifixion, resurrection and ascension. Paul's way of telling about the love of Christ is, "we are convinced that one has died for all . . he died for their sake and was raised."

* * * * *

2. Now, secondly, ambassadors for Christ are reconciled to God through Christ.

Paul connects something else with this state of being reconciled to God, namely the state of being a new creature, or a "new creation." This he says of persons who are "in Christ." And of those who are in Christ he says that they have a different viewpoint on a number of things. They have a different view of persons, a different view of Christ. The human being is more than an animal to those who are in Christ, and Christ, to them, is more than an extraordinary character among men, or one to be got rid of, to be crucified. The whole of takes on an entirely different aspect for those in Ch

The apostle continues: "All this is from God." W did God do? "He through Christ reconciled us to h self." Ambassadors for Christ are persons who h been reconciled to God through Christ.

Here I should like to emphasize two truths:

1. ALL THIS IS FROM GOD. God did someth about us and about that which disrupted our fellow with Him. Man was not interested because he was dead in his sins. God did something which would man to see his deplorable situation. All that ever h pens to the uplift or for the welfare of man, or in the terest of moving man closer to God than what he is nature, originates with God, not with man.

2. The second truth is like unto the first but tures a part of what God did. **God through Christ onciled us to himself.** A glorious statement. God not wait until man made a move in His direction. In case man would have perished forever. God made first move toward reconciliation and reconciled ma himself. In fact, that is all there is to it.

How do we understand this? "God through C reconciled us to himself? In and through Christ removed that in us which set us against Him and w disrupted fellowship between us and God. We k that by the name SIN. In verse 21 Paul tells us ex what God did to establish the right relation between self and us: "For our sake he made him to be sin fo who knew no sin."

It is difficult to find an illustration which accura describes what the apostle means by reconciliation. us try this one:

Here are two neighbors. They live in peace and mony. One day one of the neighbors places a sig **his own lawn** which offends his neighbor. When neighbor sees that sign peace and harmony come t end. But let us imagine that the offended neighbor l his neighbor so much that he is determined to do s thing about that sign which is causing the disruptio the fellowship. Because the offended neighbor loves offender he walks over to the lawn, removes the buries it, and the cause of the disturbance is remo That is as far as we can use this illustration now. notice how that fits into what Paul says God did Christ. God was offended because of man's sin. took His Son and dealt with man's sin in His Son, re ed the cause for the disruption between God and and thus established a basis for fellowship with God

That an ambassador for Christ is reconciled to through Christ means that he is in a peaceful relat ship with God through Christ. He meets with Go Christ. That is the only place God and man can and live together, IN CHRIST, because man's sin been removed in and through Christ. Outside of apart from Christ there is no peace, no communion fellowship with God.

(When the New Testament speaks about God reco ing man to himself it does not mean the same thing

en two men make up after a clash on a certain issue. is therefore difficult to illustrate).

3. Ambassadors for Christ are entrusted with the essage of reconciliation."

All of us have been entrusted with something. Life elf is a trust from God. We are trustees, managers, wards. The earth is the Lord's, and the fulness there- the world and they that dwell therein. Always we nk that we are the OWNERS of everything. It is true, own property, money, goods, but only in relation to e another. In relation to God we are trustees. Some- y each one of us must hand in his account. The day stewardship shall come to an end.

Ambassadors for Christ have been entrusted with nething **extra-special.** Paul calls it the "ministry of conciliation." This is a grave responsibility. We are t merely to hold on to what has been entrusted to us t to make known to the world that God has accom- shed something in Jesus Christ for the benefit of all ners. This is not alone a grave responsibility but also igh honor over which the ambassadors should rejoice d which should prompt them to strive to live worthy the message they have.

The "message of reconciliation" is talked about, taught d preached only in the Christian Church, in the Chris- n pulpit. What a tremendous responsibility rests on bassadors for Christ. This message is meant to be d around the earth, in every place where people live. at takes us to the final truth about ambassadors for rist.

4. They beseech sinners: Be reconciled to God. The ostle looks at this truth from two sides:

a. First he says, "God makes his appeal through us." at is, we have been called into this special ministry as bassadors for Christ so that God may make an appeal everyone where we go: BE RECONCILED. God eaks through us. We are sent of God. We are led by d. We are instruments of God and wherever God ds us He is appealing through us, Be reconciled. nbassadors for Christ are sent by the highest authority heaven and on earth: God, the Maker and Sustainer the universe. Earthly ambassadors represent nations t these nations may fall overnight. Ambassadors for rist are instruments of God and His Kingdom. His ngdom remains forever.

b. The other viewpoint: Not only does God appeal rough these ambassadors, the ambassadors themselves e so aflame by the message they have that they be- ch sinners: Be reconciled to God. Note: Not, be YE conciled to God; just, be reconciled to God. The "ye" y be misleading, as though God had done His part, w we are to do our part. It is correct: Be reconciled God. What does it mean?

Let us pick up our illustration of the two neighbors. e left them at the point where one neighbor had gone to the lawn of the other neighbor and removed the n which was an offense to him and a disgrace to the e who put it there.

Now, when that neighbor had removed the sign the other neighbor could do one of two things: He could act as though the sign were still there and continue to live as though the neighbor had done nothing good in removing that sign; or, he could respond to the goodness of this neighbor and live in great admiration of him and truly appreciate that which his neighbor had done. What his neighbor had done showed that he had a good will toward his neighbor even though he had been wronged.

It is something like that with being reconciled to God. God removed the cause which was offensive to Him, and destructive of man, namely, sin. He did that in Christ Jesus. Men can continue to live as though God had not dealt with their sins. If they live that way, they are ungrateful for what God did in Jesus Christ. If, on the other hand, they come to themselves and let the love of God draw them into Christ and live in grateful obedience to God for what He did for them in and through Christ, the work of God in Christ shall not be in vain.

Unfortunately, the vast majority of the world's people still live as though God had not done a thing to establish the grounds for a peaceful relation between Himself and man. Men will not believe that God did something about sin. They continue to live in sin, give themselves to sin, serve and love sin, instead of God and Christ.

"We beseech you on behalf of Christ, be reconciled." Know that God has dealt with sin in Christ and that you now have a lifetime to show, to prove your thankfulness to God for His blessed work in His Son.

* * * * *

There is one other question which we should settle: Who are ambassadors for Christ? From what we have said thus far you may have come to the conclusion that only ordained ministers of the church are ambassadors for Christ. That is not true. Certainly, they have a special office but that office is given them by God through the church. So the believers in Christ are ambassadors of Christ. Not every believer in Christ is a pastor or a preacher or a teacher, but friend, every believer in Christ is an ambassador for Christ and is to be an instrument of God, beseeching sinners: be reconciled to God. Too often we have left the work of the Christian ministry to the ministers, but everyone who is controlled by the love of Christ, reconciled to God through Christ, has been entrusted with the message of reconciliation and is therefore to beseech sinners everywhere: be reconciled to God.

In the measure that we are on fire with the knowledge of what God has done for us and the whole world in Christ, in that measure will we want to share with others the "message of reconciliation." The text says: "God through Christ reconciled **us** to himself." That's not all. "God was in Christ reconciling **the world** (all men, all sinners) to himself, not counting their trespasses against them."

Thanks be to God for faithful ambassadors for Christ, in the pew as well as in the pulpit.

Reflections of a Lutheran Layman

Julius F. E. Nickelsburg

In the August issue of the LUTHERAN OUTLOOK the editor, wrote, "I am sorry not to have more frequent articles by laymen." Here goes a few reminiscences which may be of interest.

In Retrospect

The language question, much debated before World War I, brought forth many interesting editorials and articles in Lutheran publications. Dr. John H. C. Fritz, then editor of the **New York Lutheran,** wrote as follows:

"The Lutheran Church is not a German Church, nor is in an English, Swedish, Danish, or Norwegian Church, just as the truth is not German, English, or American. Moses and Paul were Jews, but their work has blessed the whole world; we are not troubled because of their nationality when we thank God for the blessings which He bestowed upon us through these men. The chemist and mathematician care little that this or that part of their science comes to them from Arabic, Hindu, German, or French sources; they gladly accept all that is true in these branches of knowledge, and are ever ready to give credit to any nation for anything which its scientists have added to these subjects. No Christian despises the Bible because it was originally composed in the language of the Jews and Greeks. Just so no Protestant should hesitate to follow Luther, and even be called by his name, because he happens to belong to a different nationality from that of Luther. German and American Lutherans love and honor Gustavus Adolphus of Sweden, and are glad to give credit to Sweden that such a hero of Christian faith and action was given to our Church by that nation. There has been much animosity between the Germans and French, but no German Protestant has spoken ill of the great French Admiral Coligny. The Frenchman is loved and honored by all German Lutherans. Patriotism is a power, and the bonds of the nation and of the family are strong indeed; but stronger than all is that tie which unites all those who have one God, one Baptism, one Bible, and one Lord Jesus Christ. Here there is neither Jew nor Greek, neither German nor French, neither American nor Norwegian, but all one in Christ Jesus. for all acknowledge one Lord, and all rejoice in the fellowship of those who with one mouth and one heart confess the same faith, be they of one nation or another."

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The AMERICAN LUTHERAN magazine in a recent issue describing the bingo craze states: "A church that must depend on bingo to live deserves to die."

Brooklyn Daily Eagle

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In The AMERICAN LUTHERAN, October 1926, Dr. G. L. Kiefer wrote as follows:

"The appearance during the summer of 1926 of Evangelical Lutheran Church Directory of the New Y City Metropolitan District, has created somewhat stir among the Christian forces, especially the Luther It was to the surprise of many that the Lutherans ported 220,000 baptized members and 451 congregati Few realize that the Lutheran Church is the largest P estant Church in point of number of congregations in Bronx, Richmond, Brooklyn and Queens, and the t largest in Manhattan, and the largest in the five boro of Greater New York.

"To these Lutheran forces comes the call for ser to their neighbors, in a city where perhaps not more 50% have had any contact with any church or reli (2,101 Protestants, Roman-Eastern Catholics, Jews, all other religions according to the 1916 census).

"The field for the Lutheran Church reaches be churched Lutherans and legitimately embraces the g unchurched masses in Metropolitan New York; but the Lutheran Church, heretofore, has not fully rea its responsibility for the unchurched Lutheran, let a the missionary opportunity for bringing the Gospel t unchurched masses, is hardly debatable. It is t hoped in the future, systematically and aggressively Gospel will be carried to her own and to others are hungry and anxiously searching for that somet that will bring peace and contentment, joy and ha ness, who in the great swirl of the city are madly rus about seeking and as yet have not found the pea great price.

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The Field of the Church

"New York Metropolitan District, the greatest ce of population in the world, with about one tenth o entire population of Continental United States, natu becomes a most fertile Home Mission field for Church. When the character of the population is sidered, it becomes the greatest Home Mission fiel America for the Evangelical Lutheran Church."

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Clean Money

The late Rachel K. McDowell, long editor of relig news in the New York Times, addressing a meetin ministers in New York, once said:

"If I were a preacher, I would never allow in church any fairs, bank days, bingo parties, or si affairs to raise money for the church."

Then she summed up her news on church financ two pithy sentences:

"Money should come to the church voluntarily should be **clean** money."

Where Is the Nearest Lutheran Church?

"John, let's send the children to Sunday School next unday." As she addressed her husband with this remark, Mr. and Mrs. John Jones were also asking the uestion: "Where is the nearest Lutheran Church." his family had recently moved into a suburban section one of those large real estate developments. "I am re on the way to the super-market I noticed a metal gn. I believe they call them road markers, with the inription 'Grace Lutheran Church, Avenue B and 212 treet' and an arrow pointing toward Hillside Ave. I'll vestigate tomorrow morning."

We wish the problem that faced Mr. and Mrs. Jones ould always be solved so quickly. Time and time gain questions reach the office of the American Luther- Publicity Bureau by mail and telephone, "where is e nearest Lutheran Church to this or that location." nproper listings in telephone and other directories, urches not listed in church news page of local papers, ne-covered cornerstone covering the name of the urch, unreadable bulletin boards, weather beaten and solate wood signs may be found in cities and towns erywhere. Ask the man who travels. This is not as should be.

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Does a Congregation Profit or Lose?

When the active pastor of a church is called upon to rve on boards, commissions, committees, etc., does the ngregation profit or lose by the pastor's service in such tside connections? Is it a gain and an advantage to th the pastor and the congregation? Yes!

The national synod, the district, the local conference, e various missionary and benevolent organizations must have officers and committees. Taking an active part in the larger sphere of the Church's work gives the pastor firsthand information on what is going on; he becomes familiar with the needs of the field; he learns of new methods in church work; he receives new inspiration, is well informed, and the members of his parish are given credit for their pastor's time and talents placed at the disposal of the church-at-large.

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Publicity Suggestions

At the suggestion of several pastors and laymembers in charge of the church bulletin board, appropriate messages are herewith presented. A country church placed this line beneath its announcement:

"Boy Scouts and Hikers Welcome"

The following Sunday morning a troop of thirty-one attended the service and repeated the visits, coming from a nearby camp. Advertising pays.

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A churchless weekend is a spiritually weak end."

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Jesus, the Great Physician for a troubled world.

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A changeless Christ for a changing world.

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False pleasures breed genuine pain.

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It is the word of God that does the work of God.

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The Gospel breaks hard hearts and heals broken hearts.

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On the cross Jesus took my hell and gave me His heaven.

The Kyrie

George Drach

What is the Kyrie? What does it mean? How did it originate? These and other questions require answers if we are to use it intelligently d devotionally and, incidently, know why we oppose elimination from our Common Service and the subtution of something different.

Kyrie is a Greek word which means Lord. Followed another Greek word, Eleison, the prayer becomes a a for mercy: Lord have mercy. To make it personal add two words in English which complete the prayer: rd have mercy upon us. In the second sentence we bstitute the name of our Saviour: Christ have mercy on us. The third sentence repeats the first: Lord ve mercy upon us.

Why at the precise point fixed by our Common Service we offer this threefold prayer? The man who introced its use, Pope Gregory the Great, at the close of the sixth century, offered an explanation which determined its meaning and purpose for all subsequent time as follows: After the thought of divine grace has been proclaimed in the Introit, the congregation cries to God in the Kyrie, praying for forgiveness and mercy for the sake of Christ the Redeemer. Then follows the Gloria in Excelsis, the song of the angels and the adoration of the whole Church from the beginning, praising God in Christ for His everlasting mercy and love. What more meaningful and appropriate sequence could be devised?

The Kyrie is a remnant of the Litany, the first General Prayer of the Christian Church. We now use the entire Litany only at certain services on Sundays and week-days; but it appears that the Litany in its original form as found in an ancient writing called the Apostolic Constitutions, was used in some places in its entirety after the Psalm (Introit). That was an unsatisfactory ar-

rangement and Pope Gregory the Great ordered that instead of the entire Litany only the Kyrie should be used. This is the story of the origin of the Kyrie after the Introit and before the Gloria in Excelsis.

Luther retained the Kyrie to be said or sung only once and not three or more times, as was customary in the middle ages; and most German Lutheran liturgies of the 16th century followed him in this particular. One of them, however, used in Prussia, prescribed that it should be sung first in Greek (Kyrie Eleison), then in Latin (Domine miserere), and finally in German (Herr erbarme dich unser). Sometimes on certain occasions it was sung over and over again in the middle ages, even as many as several hundred times.

It is interesting to note that the singing of the Kyrie in church led to the composition of what might be called German spirituals, and that these in turn eventually produced the popular hymns of the Protestant Churches. Developments and enlargements of the Kyrie were called **Leisen**, which appeared as early as the tenth century. They were in use before the Reformation among the Brethren of the Common Life, the Mystics, and the Bohemian Brethren at the time of John Huss. They consisted of verses placed before and after the Kyrie. Here is a sample of a developed **Leisen** : Kyrie Eleison; O Lord God, Father, have mercy upon us, be gracious unto us, blot out our iniquity and have mercy upon us. Christe Eleison; O Lord, only begotten of the Father, our dear Saviour, who hast redeemed us all through thy blood, ... tercede for us before the throne of God, the Father, ... have mercy upon us. Kyrie Eleison; O Lord God, ... Spirit, teach us to know Jesus Christ aright. Our ... do cause us sorrow. Comfort us, lead us, sanctify u... the truth and have mercy upon us.

The Kyrie or the elaborated Leisen became the c... mon cry of the people for divine help, their battle-... their festival songs. They were used at religious pro... sions, church dedications, funeral services, going ... church and returning from it, also at public festivals ... other secular occasions, such as when shepherds d... their sheep to pasture and home again.

Luther claimed that the Kyrie was a good script... song. It has its origin in the divine Word. The cr... the blind men, "Thou son of David, have mercy on ... of the Syrophoenician woman, "Jesus thou son of Da... have mercy on me;" and of the publican, "God be r... ciful to me a sinner," form its New Testament b... Back of these Biblical prayers we may hear the K... appeal to God for mercy in the penitential Psalm... David and elsewhere in the Old Testament.

In truth the Kyrie is the mommon penitential cr... all humanity because it is a summary of the Gospel t... of God's forgiveness; and all Christians know that ... giveness is for Christ's sake alone. "In saying or sin... it one stoops to drin of the pure river of the water of ... which flows from the throne of God and of the La...

Christ's Predestination

G. L. Kroenk

Christ—who verily was foreordained before the foundation of the world." This is a part of the precious message of the Apostle Peter to the dispersed believers who were in great heaviness through the many temptations and fiery trials of persecution. Not only should they know that they were "elect according to the foreknowledge of God the Father" but also that their beloved Savior Jesus Christ also was so elected and foreordained; that He also was included in the great predestination which is set before all believers; and not only included in it, but that He is the foundation and the cause for their election unto salvation.

The doctrine that our salvation was planned by God before the foundation of the world has occupied the minds of men ever since the days of the Apostles and has ever been a great mystery. Our human experience can recognize that our redemption began with the suffering and death and resurrection of our Savior. We can see Calvary and its cross, and can mark its date and time. If the Christian faith were a man-made religion it would date to the time of Christ. But that this should date back beyond the time which we know on this eart... outside of our experience.

Salvation and predestination are together. With ... they are one. For us who must reckon with time ... destination is first—"before the foundation of the wo... Then came its revelation through the Old Testar... Scriptures inspired by the Holy Ghost, both as predic... by which to recognize the Savior as the one who sh... come and as evidence of the unity of God's way of s... tion in both Testaments. Then came the fulfilmer... all in the coming of the Son of God to this earth. ... finally, the regenerating work of the Holy Spirit thr... the living Word.

The Christian's predestination forms the foundatio... salvation. Not only was it purchased by the C... come into the flesh, but it was so designated and p... ned in the eternal counsel of God. Time and eter... are linked together into a twofold bond of assurance ... "they shall never perish," and that they are kept fo... "inheritance incorruptible, that fades not away, rese... in heaven."

But above and before all this is placed another and eater truth as the firmest foundation that God Himself n offer for our salvation, and that is the predestination Christ, "who verily was foreordained before the foun- tion of the world."

We find this presented in the following Scripture pas- ges:

Acts 2:23, the words of Peter in the Pentecost sermon the Jewish hearers: "Jesus of Nazareth . . . being livered by the determinate counsel and fore- owledge of God . . . **kai prognosei tou Theou.**"

1st Peter 1:20: "Who verily was foreordained before e foundation of the world . . . **proegnosmenon men kataboles kosmon.**"

1st Peter 2:6: "Behold, I lay in Sion a chief corner ne, elect, precious . . **lithon eklekton.**"

Isaiah 42: 1, the messianic prophecy: "Behold my serv- t, mine elect . . . **ho eklektos mou.**"

Christ Himself speaks of such predestination for the rk of redemption besides speaking of His preexistence. the great High Priestly Prayer—John 17—we are al- ved a glimpse of the eternal counsel of God which gave m a work to do, and of which He can say: "I have fin- ed the work which Thou gavest me to do." And then see the sacred bond between Him and the Father: hou lovedst me before the foundation of the world."

The same is given also in the tenth chapter of Hebrews ich has, in the words of Psalm 40, the offer of the Son God: "Lo, I come (in the volume of the book it is writ- n of me) to do Thy will, O God."

Comparing these with the verses showing the predes- ation of the believers the following points appear in e presentation of the doctrine:

. Only the predestination of Christ is presented to n-believers, as done in Acts 2:23, as evidence that He is promised Savior.

. Christ's predestination is presented to the believ- , both for the individual Christian as also the Church, arly as special comfort and assurance.

. The predestination of Christians is not preached to n-Christians.

This indicates that this doctrine is of special signifi- ce and meaning to the Christian and to the Church. First of all it becomes apparent that this is in conform- with that rule that all things which apply to the ristian and to the Church are first shown in Christ. see that definite affinity between Christ and His fol- ers expressed through Isaiah (63:9): "In all their af- tion He was afflicted." And the picture of Christ in brews 2:17: "In all things it behooved Him to be made e unto His brethren." This also is expressed in Ro- ns 8:29, Paul's description of the Christian's predestin- on:

"Whom He did foreknow,
He also did predestinate
to be conformed to the image of His Son,
that He might be the firstborn
among many brethren."

The same rule is also followed between Christ and the Church. First Peter, the second chapter, shows that the Head of the "chosen generation—**genos eklekton**" is the "chief corner stone, elect—**lithon eklekton.**"

All these things are done out of divine and infinite love so that not even the slightest nook or corner is left for doubt or fear. He has done everything to make our call- ing and election sure so that we may come into the ever- lasting kingdom prepared for us sinners. To that extent is placed before us the PREDESTINATION OF CHRIST.

It follows then that this governs and guides the doc- trine of the Christian's predestination. As all Scripture doctrines form a unit so also this. As there is no con- fusion and contradiction in God so there is none in this either.

Christ's predestination and the Christian's takes the origin of our salvation into the eternity of God so that it may be truly from eternity to eternity, and to show us that the work of the Church on earth leading to eternal life had its beginning in the eternal past, and so is a last- ing work, worth every effort in us.

Our salvation is not a man-made doctrine, nor one that came up at some time in the history of the world. Be- fore the words of creation were spoken: "Let us make man in our image, after our likeness," the redemption of man was planned, and long before the Savior was prom- ised in Genesis 3:15 the Son of God was predestinated as the Seed to crush the serpent's head.

Christ's predestination shows that the Triune God knew fully that the man created in the beauty of divine holiness and righteousness would fall into sin through the temptation of the devil. "For this purpose the Son of God was manifested that He might destroy the works of the devil." 1 John 3:8.

The Triune God set up the threefold plan of work to redeem lost mankind which is repeated in so many ways and follows these three steps:

The foreknowledge of the Father;
the redemption by the Son;
the sanctification through the Holy Spirit.

Christ's predestination shows that redemption is not the completing of the creation, but a redemption, a res- cuing, a bringing back from sin and death. It shows that there are not two creations—the material and the spirit- ual—but only one, the material, the natural (1 Cor. 15:46). The material creation of man had the spiritual in it as a full creation which was to continue forever, and was to be sustained by the tree of life in Eden. The Lord Jesus came to restore the lost spiritual part. "If any man be in Christ he is a new creature," a renewed creature, with the spiritual nature placed into the materi- al nature. When God saw everything He had made He found that it was very good. It was that in every way,

and not faulty. When God ended His work it was finished in full, and not partly. Christ did not come to this earth to finish creation, but for the work of redemption, and that was provided for in the eternal designation of the Son of God for that purpose.

Christ was predestinated to be the Savior of the world, not as its Creator. Predestination for salvation is therefore not an act of His sovereign will, but of His good and gracious will which desires the redemption of the lost. These two are kept apart all the way through, and we see the sovereign will of God which gives us our daily bread to sustain our earthly life and we see also the gracious will of God which gives us the bread of life to keep us in the faith.

Christ was predestinated to be our Savior. Predestination is for salvation, and salvation only, not for damnation. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

Christ was predestinated to be the Savior of the world, the whole world, and there can therefore not be a limited atonement. "God was in Christ reconciling the world unto Himself." "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (First John 2:2.) He died for all people, not only for those who are saved. The Gospel invitation to believe in Christ is open to all the world, and is not limited because some do not believe it. God so loved the world, and that love is not limited by those who do not love Him. That many are called, but few are chosen does not make the call limited. The Christian's predestination is God's gift of salvation to each individual whom He has chosen. A limited number is chosen, but that does not limit Christ's atonement for the whole world. There is the clear difference between the Christian's predestination and Christ's, the difference between God and man, yea, more, the difference between the merciful Savior and lost and condemned mortals and sinners. The two must be kept far apart.

Christ's predestination is an act of love, God's love, for a sinful world. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." (1 John 4:10).

It is an act of grace. "By grace are ye saved."

It is an act of mercy. "According to His mercy He saved us."

It is an act of kindness. "The kindness and love of God our Savior toward man appeared."

It is an act of His good will. "Having predestinated us unto the adoption of children by Jesus Christ to Hims according to the good pleasure of His will."

It is an act all God's own. "Being predestinated cording to the purpose of Him who worketh all thi after the counsel of His own will" (Eph. 1:11).

Christ's predestination as the Savior of all is shown the cause of all predestination to salvation. All cho is made in view of Christ, not in view of our faith. " has chosen us in Him before the foundation of world."

This doctrine was taught to those people who come out of the darkness of heathenism only a few ye before the New Testament letters were written. In th the same doctrine is given which was preached by w of mouth by the Apostles and evangelists. It is no "point of theology, only for the theologians," but a cl part of the saving Gospel which has the purpose of car ing out the eternal work of our merciful God. "Go into all the world and preach the Gospel to every cr ture; He that believeth and is baptized shall be sav but he that believeth not shall be damned."

This doctrine of predestination was given as a spe source of comfort to those who were suffering for th faith. The Eighth of Romans is to strengthen those v were suffering. The First of Ephesians was written Paul who was in prison. Peter wrote to the scatte strangers who were in the fiery trial. They all sho know that they should never perish, and that no should pluck them out of the Father's hand, and gates of hell should not prevail against them, for th faith and salvation was assured by the Rock of etern

What shall we say to these things? It has already b said, all that can be said by mortal tongues. The H Spirit saw to that so that this would receive the ri place.

"Without controversy great
is the mystery of godliness."
"Which things angels desire to look into."
"O the depths of the riches
both of the wisdom and knowledge of God
How unsearchable are His judgments,
and His ways past finding out.
For of Him,
and through Him,
and to Him,
are all things;
to whom be glory forever.
Amen."

The Living, Militant Church

Thomas I. Lee

The early Church was a militant Church. Without fighting men like Wycliffe, Luther, Calvin, Zwingli, Knox and others after the Tenth Century A.D., re might never have been a Protestant Church. With- a defiant and fighting Martin Luther, the Church ght have continued its way in spiritual darkness, with high cost of salvation, while the gracious message of d's Word remained a sealed book. And now, without ental spiritual alertness that distinguishes between e things of God" and the "tributes of the world," the rch is in danger of becoming enmeshed in the ten- es of Communism which today boasts of its control of -half of the world's population.

ommunism, in its first outward approach to an in- dual, to a group or to a nation, is considerate, kind sympathetic, as it brings its tribute of relief and mises its Utopia. Once that individual, or group or on is within its power, Communism rules with hands teel. The tender look and pleasant mien give way mask of iron that can crush and kill parent and nger alike, without discrimination. The gentle facade s place to a fanatic and militant zeal that overwhelms pponents.

hat is the tactic which overwhelmed and divided the ion members of the Protestant Christian Church in na. There are two Protestant Churches there today. is the Government-organized and controlled Church, wn as "THE OPPOSE AMERICA-AID KOREA, REE SELF REFORM CHURCH OF CHRIST IN NA." To bring about its organization, the Commun- Party, pretending concern for the Church, called to- er 158 denominational leaders—the cream of the rch—from all parts of China, at the expense of the ernment, for a so-called Christian conference in il of 1951. That group of Church leaders, after a six political conference, effected an organization which become Communism's potent force of political pro- nda in China.

he background for this new Church was prepared by oup of forty church leaders conferring with highest munist government officers in Peking in May of . On September 23, 1950, this group officially is- the Church's MANIFESTO, calling upon all Prot- nt church members to acquiesce with their signa- s. Through this cooperation between Church and e, compromise was effected. There would be no ecution of the Church, and there could be no Chris- martyrdom charged against the Communist Party. hough Communism denies God and scoffs at all relig- this church group exists by the grace of the Com- ist Party as long as that regime will have use for it. n the ruling power becomes so strong that it no long- er covets the aid of the Church it will only need anoth- er turn of the political key, and this present prominent "Oppose America-Aid Korea, Three Self Reform Church of Christ in China" will destroy itself.

There is another Protestant Church in China. It is nameless—because it is underground. We know of individuals and groups unwilling to compromise their Christian faith, and launch out into a religion of hate—who have separated themselves from the Church of the State. In our own synodical group of the Mission, there are many who refuse to attend the so-called services, which are political studies and propaganda. It is known that evangelistic workers quietly go about comforting Christians with the Word and prayer. Groups of Christians in the larger cities meet regularly in packed churches to feed hungry hearts on the Word of Life.

The Three Self Reformed Church has nicely divided the Church into two groups. One is the Shu-Ling Pai, or the spiritually-minded Evangelical Group. The other is the She-Hui Pai, or Social Gospelers. To be adjudged as being affiliated with the former group is becoming a serious matter. They are charged with being reactionaries, friendly to the West, probably spies in the service of the imperialists. Several leading evangelists in China have been so charged, tried and sentenced, and imprisoned. Outstanding in this respect was Rev. Tung Ling Ku of Kaifeng, Honan. On December 1951, he was charged by the church leaders of Kaifeng, Honan, with being a reactionary and refusing to cooperate with the organized Church. He was tried and sentenced and imprisoned on December 30th, 1951, and no word has been heard of him since, though he left a wife and several children. One of his prosecutors was made bishop in Honan Province the following year. Today no one can know the number of Chinese Christian leaders who have been charged and imprisoned; who have died or been executed rather than acquiesce and enter into the diabolical policy of "The Oppose America-Aid Korea, Three Self Reform Church" which is wedded to the Communist Government.

Outstanding witness of the Evangelical Group is Rev. Wang Ming Tao of Peking, an independent Chinese pastor and noted Evangelist, whose denominational background I cannot definitely state. The Reformed Three Self Church had brought charges against Pastor Wang, but he continues to preach the Word to a packed church, twice every Sunday. His messages are without political tint. He publishes a quarterly called "SPIRITUAL FOOD," and it is just that. We have before us the Twenty-fifth anniversary number—No. 100, published in December 1951. While the Three Self Reformed Church was vigorously carrying out its denunciation of mission-

aries and their missions, and practising the satanic accusation campaign, Rev. Wang Ming Tao produced a marvelous testimony of his faith and courage in that anniversary number.

Let us hear Rev. Wang Ming Tao tell us, as we translate directly from the Chinese: "I do not know how many of the present readers of Spiritual Food Magazine have been continuously reading the magazine since its foundation (March 1927) through to this one-hundredth issue. I am sure that many of the readers would like to have all of the material that has been published in Spiritual Food through the twenty-five years published for them in one set. To tell you all of this at one time would be a thing impossible. But, I shall add an appendix to this number showing the index of contents of each copy and the subject matter for the whole twenty-five years. Further, I am also willing to reprint two articles which appeared in the first issue, The **Introduction and Martin Luther's Prayer,** in order that this will serve as a special anniversary number, and also that my readers may know the motive and purpose of this publication. And that you may also understand the determination and preparation with which I undertook the publication.

"I already knew at that time that if I faithfully proclaimed the Word of God and rebuked the sins, the evil, and the doctrine-destroying teachings in the corrupted and nominal Church, that I should surely meet the opposition and the persecution that met Martin Luther. But there was one difference. The Church today was not faced with as great an opponent as the power of the Roman Church of the 16th Century. Therefore, the enemy could not with authority and power crush one who was faithfully preaching the Word, though it would unwillingly see men rise up to point out the depths of corruption and doctrinal denial to which they had sunk. Under these conditions the one who faithfully preaches the Word of God cannot but expect to meet opposition from some leaders in the Church, and from church-members who are spiritually dead, in the form of malicious slander and cursing. I know that this will come to pass. I am prepared to meet it all. I covet the faithfulness and courage of Martin Luther. Therefore, I again in this issue of "Spiritual Food" reprint his prayer."

Here we shall include a translation from the Chinese of Martin Luther's Prayer, just prior to his entrance into the presence of Emperor Charles V at Worms in 1521.

"Almighty and Eternal God! How fearful is this world as it bares its great teeth to eat me up! How weak is my heart as it rests in Thee! My God, help me that I may thwart the wisdom of this world! I plead that Thou arise and work. This is Thy work and not mine! I have come here, not on a matter of my own choice. I have no quarrel with the rulers of this world. I, myself would wish to spend my days in happiness and peace! But, the affairs of this day are for Thy cause. Thy cause is just and righteous and everlasting! Lord, I plead with Thee, help me! Thou art faithful and unchanging! I am trusting no man now! God, my God, wilt Thou not hear me? Art Thou dead? Indeed not, but Thou hast hid Thyself! Lord, my God, where Thou? Come! Come! Thou hast already chosen me do the work of this day; this I know. God, I plead w Thee, arise and work! I pray Thee for the sake of T beloved Son, Jesus Christ, who is at my side. He is Fortress; He is my Shield; He is also my Defense. N I am prepared and ready. Ready to give my life for Truth, weak and helpless as a Lamb. Though the wo is filled with devils, though for punishment they put in the stocks, and tear me to pieces or cut me up; even though they burn me to ashes, yet is my life w Thee! To this end I have already received Thy W as a pledge that is sure. Amen! God, I pray Thee, h me. Amen!"

In retrospect, as we look upon the seeming catastro ruins of 150 years of mission-work in China, we are c lenged to wonder if there has not been a colossal sh coming in our evangelistic education and witness. W out of thousands of Christian leaders, are there so men like Wang Ming Tao? Why did they so rea compromise, and probably the vast majority of them, willingly become the agents of a hostile government, stead of continuing with a Christian witness? Th have been many attempted answers. About two one-half years ago, we saw a confidential report, p pared we believe, by missionaries who had been c nected with the National Christian Council of Ch (The statement, though printed, was unsigned). T were trying to find the reason for the Church going c so completely to the programme of Communism. On the suggestions made was that the Church—becaus its youth—was not thoroughly grounded in Chris doctrine. That may be true and would therefore phasize the necessity of the spiritual accoutrements vised by Paul in his letter to the Ephesians. (E 6:10-18).

But is it possible that we who were the miss aries in China have failed to prepare the Church to suffering Church? There was always so much suffe there that the Gospel of Jesus Christ was offered a panacea for all of their troubles. Though we knew Word, we may have forgotten to impress upon the verts the fact that Jesus said the world would hate th for their faith, and that as His followers, they had to cross-bearers.

It would now appear that as Communism rolled lik huge curtain down over China, the Christian Chu was at a loss as to what to do. There were so many ports. Some Chinese Christian leaders immediately gan busying themselves with the study and the teac of Dialetic Materialism. Seasoned missionaries u the Church to cooperate with the new regime, which parently would engulf not only China, but all of so east Asia. Cooperation meant compromise, but it done by many with the hope that there might brighter day, when they could return to the "old wa There was much confusion of thinking. The result all was that the Church of China innocently walked a clever and subtle trap laid by the Communist P

d a few of their previously trained henchmen who had sitions in the Church. The leaders are now spending eir time with political studies and propaganda instead the preaching of the Gospel. How far short they have me of Paul's aim: "I am determined not to know anying among you save Jesus Christ and Him crucified." w few there are like Rev. Wang Ming Tao, with his sion fixed on the Crucified Christ!

Philippians 3:10 has always been a favorite scripture ssage with the writer. In the earlier days of our minry we often used it as a text coveting the power of rist and the resurrection victory. We do not know w it happened, but we seemed to find no special use r the last two clauses of that tenth verse. However, e last years in China have made it clear that accepting rist is not a guarantee that there will be no suffering. e have become more aware that a follower of Christ ust expect persecution, and that one is constantly facg a struggle with evil forces. There can be no comomise.

One wonders what would have happened in our merican churches if suddenly and unexpectedly we d been faced with the situation that burst upon China. rely, we should be alert and prepared, for there are forces preparing to take over. There must be material preparation for defense, but the spiritual preparation is even more essential.

"Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6:13.

Finally, let us not forget China though missionaries have withdrawn from the mainland. Remember that probably two-thirds of the Protestant Christians have not affiliated themselves with the Three Self Reformed Church. But, they may be fearful, confused, and suffering in many ways. Being mindful of Christ's promise of the Holy Spirit, let us pray for those people that He will be their Teacher, Remembrancer, Comforter and Guide,—keeping them faithful unto death, if need be. Let us remember the other one-third of the Church—The Three Self Reformed Church—praying that they may turn again—not to the West with its missions and missionaries—but to Jesus Christ, and that they

"May know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Phil. 3:10.

August 19th, 1953

The Mode of Baptism

By N. J. Holm

Baptists teach that baptism to be valid must be administered by immersion. I shall let two prominent Baptists state the doctrine of the Baptist church conrning the mode of baptism. Dr. Fuller says: "Jesus mmanded his disciples to be immersed, the very thing, e only act He commanded is immersion. Baptism alays denotes a total immersion!"

Dr. Fuller is building his conviction on the supposition at the word to baptize has only one meaning and that to immerse. Dr. Fuller is like a woman who is trying hang a big wash on one nail.

Dr. Carson says: "Without immersion there is no bapm. It can be a very solemn ceremony. But it is only ceremony invented by men. If the word means imersion, then there can be no baptism where there is no mmersion. To say that one is baptized who is not imersed in water is a contradiction." These two Baptists ve strong convictions. But conviction is no substitute r truth.

The Baptist doctrine is too narrow. Salvation is a unirsal gift to all who do not resist God in His giving of ace. So, too, the means of applying salvation should such that all can comply with the mode of the means. here are many persons, who are in such weak bodily ndition that they cannot stand to be immersed, but they can stand to have water poured on their head. If immersion were the only valid mode of baptism, then an accidental bodily condition would prevent a spiritual act of grace. A position like this is against the spirit of the gospel of Christ. I will now cite a concrete case: some years ago a Lutheran pastor was called to a Baptist family. They had a sick son. That son asked the pastor to baptize him. The pastor said: "You Baptists insist, that one must be immersed." Then the son said: "You can baptize by pouring." "Yes," the pastor said, "that is the way we baptize." This case proves that the immersion theory is too narrow. Paul who had such a clear grasp of the universality both of sin and of grace, would not be in favor of the immersion doctrine.

Paul fought against the Judaizers who wanted to enforce Jewish rites on the Christian church. Paul felt that the Jewish ways were too narrow and would not fit in the Christian economy of grace. Paul would also insist that the doctrine of the necessity of immersion, is too narrow.

There is an avalanche of arguments against the Baptist assertion that "Baptize" has only one meaning; namely, "to immerse." At Syracuse, Sicily, there is a baptismal font from about the year 200. It is about 12 inches deep and contains 3 gallons of water. It has the follow-

ing inscription in Greek: "Zosimus consecrated and dedicated to God this holy vessel for the use of holy baptism." This font proves that all the Christians at that early date did not believe in the necessity of immersion.

There is a painting from the year 107 in one of the catacombs of Rome in which the baptism of Christ is represented by John pouring water on the head of Christ. We can truthfully say that this painting reveals the general view of the mode of baptism at that place and at that time.

Dr. Withron in his, "The Catacombs of Rome," says: "The testimonies of the catacombs in respect to the mode of baptism as far as they go are strong in favor of sprinkling and pouring."

Dr. Owen says: "No one instance can be given in Scripture where baptism does necessarily signify either to dip or to plunge."

Dr. Coleman says: "The rite of immersion is an unauthorized assumption in direct conflict with the teachings, the spirit and examples of Christ and his disciples."

If the two Baptists, Fuller and Carson, are right, when saying that the word "Baptize" means immersion only, then Greek scholars who know Greek as well as Fuller and Carson know English would naturally agree with these two Baptist leaders. The testimony of some Greek scholars shows that they do not agree with Fuller and Carson.

The great man of God, Athanasius, who in the early part of the fourth century was the outstanding defender of the true doctrine of the person of Christ, says: "John was baptized by placing his hand on the head of his master." Athanasius did not mean that John was immersed by placing his hand on his master's head. He naturally meant that John was purified by placing his hand on the head of Christ. Origin was a Greek Christian and the greatest scholar of his day. He calls the shedding of Christ's blood a baptism. And he also says that the pouring of the water on the wood and the altar in Elijah's time was a baptism. Clemens Alexandrinus was a Greek Christian, and he uses the word baptism to denote purifying by wetting the body, by washing the hand, and by sprinkling over one in a bed. Nicephorus was a Greek Christian and he tells of a man who was baptized by pouring while he was lying in a bed. These Greek scholars did not believe like Fuller and Carson that, "to baptize" means only to immerse in water.

Tertullian who died in the early part of the third century says: "These two baptisms He poured forth from His pierced side." He did not mean that two immersions poured out of his side. Ambrose says: "Whence is baptism except from the cross of Christ? He did not mean immersion from the cross of Christ. John (The Baptizer) says in Luke 3:16, "I baptize you with water." No one can immerse **with** water, therefore to baptize, does not mean "to immerse." In Matt. 15:2 we read: "Why do thy disciples transgress the traditions of the elders, for they wash not their hands when they eat bread." Here the Greek word "nipto" is used. And "nipto" means to wash the hands and feet. But in Luke 11:38 the word "baptizo" could never be used interchangeab with "nipto" which only means to wash the hands a feet.

* * * *

Let us now examine the records of baptisms record in the Bible and by the logic of circumstances we c find out if they were administered by immersion. Let begin by examining the report of Paul's baptism as r corded in Acts 9:18, where we read: "And straightwa there fell from his eyes as it were scales, and he receive his sight and he arose and was baptized." He evident had been lying, due to his weakened condition resultin from his three days and three nights without food a drink. And he arose and was baptized. It does not s he arose and walked to a lake. When he arose he w standing where he had risen. He stood on the floor the house of Judas. We can well understand how Pa could be baptized by pouring, standing on the floor the house where he was. No person can understan how he could be immersed in water standing on t floor. Here the circumstances are testifying against im mersion. Dr. Carson says: "Without immersion there no baptism." If Carson is right, then Paul was not ba tized. But Luke says he was baptized. We prefer t believe Luke rather than Dr. Carson.

Let us now consider the circumstances attending th jailer's baptism as recorded in Acts 16:33. "And he too them the same hour of the night and washed their stripe and was baptized, he and all his household." When were they? Not at a lake, nor at the shore of Jorda They were in prison. It is easy to understand how th jailer and all his household could be baptized by pou ing, standing in the prison. No person can explain ho they could be immersed while standing on the floor i the prison. Here the circumstances rule out immersio as impossible.

Were the three thousand at Pentecost baptized by im mersion? In the first place, let us notice that the even came suddenly. They had no time to build big tank and fill them with water. The multitude did not go awa to a lake. They were baptized where they were stand ing. They stood on the ground. It is easy to under stand how they could be baptized by pouring, standin on the ground. Here, too, the testimonies of the circum stances rule out immersion.

Let us now examine the record relative to the baptis of Christ as told by Matthew in chapter 3:16, "And Je sus, when he was baptized, went up straightway from th water." Let us notice it says, "from" the water. If Je sus stood six inches in water and walked up on the shor then it was correct to say he went up "from" the wate Let us also notice that according to the record given b Matthew then Jesus is the only one in the water. Joh is not mentioned as being in the water. According t the record given by Matthew, John stood on the shor close to the water and baptized Jesus by pouring wate on the head of Jesus. This corresponds with the pictur from the year 107 where the picture represents John a pouring water on the head of Jesus. If Matthew ha

d: "When Jesus and John had waded far out into e river of Jordan, then John baptized Jesus by sink- Jesus into the water and lifting Him up again, then might readily believe that Jesus was immersed. John s in Luke 3:16; "I indeed baptize you with water." ptize here does not mean to "immerse." No one can merse with water. The most natural deduction from e promises by St. Matthew is that Jesus was baptized pouring water on His head.

The Baptists tell us that the Ethiopian eunuch was im- rsed because it says in Acts 8:38 "And they both went wn into the water" and in verse 39, "and when they me up out of the water." Let us check on the actual ndition of the locality in which they were. Eusebius, rome and authorities on the time of the Apostles in- m us that there was not enough water there to im- rse the eunuch in. This explains the surprise of the nuch, when he says: "Behold water." He did not ex- ct to find water there. In verse 36 we read, "They me to some water." This statement does not indicate ich water. How did this "some water" come there? is natural to suppose that a local rain shower had re- ntly fallen. Then we are informed that they both went wn into the water. They "went down" from what? ey both went down from the chariot in which they re riding. Philip could not stand in the chariot and ptize the eunuch standing in the water. This plains why they both went down into the water. And ile they both stood in "some water," not "much water," ilip took water in his hand and baptized the eunuch pouring water on his head. And when we are told ey both came "up" out of the water, then they went p" into the chariot. The circumstances of this bap- m do not point to immersion.

In Judith 12:7 we read: "She baptized herself at the ntain of water." She could not immerse herself **at** e fountain. But she could stand **at** the fountain and rinkle water on herself. In Ezekiel 36:25 we read: nd I will sprinkle water upon you and ye shall be an." Her baptism was a ceremonial cleansing that s performed by sprinkling. The Baptists think they ve an argument for immersion in John 3:23, "And hn also was baptizing in Aenon, near Salem, because re was much water there." But the correct translation is not "much water," but "many springs." Ambrose said that there were 12 springs there. And Robertson says in his history of baptism, that the spring where John was baptizing was called "The Dove's Eye." Springs are not fit for immersion. But they provided a good camping grounds for the big multitudes that came to John for baptism. Was the baptism that Paul writes about in Cor. 10:1-2 administered by immersion? Let us investigate the case. Paul says: "Our fathers were all under the cloud and all passed through the sea and were all baptized into Moses in the cloud in the sea." In Ex. 14: 16 and 22 we were told they were on dry ground. They could not be immersed on dry ground. In Ps. 77:15 we are told that the clouds poured out water. This baptism took place by pouring, not immersion.

Attempts have been made even to turn Luther into a Baptist. And he has been cited to say: "Baptism is nothing else than the word of God with immersion." What Luther said was "Die toufe ist nichts anders denn Gottes Wort imm Wasser." The corret English rendering of this sentence is: "Baptism is nothing else than the word of God in water." Luther did not speak about the **mode of baptism** but he spoke of what baptism consists. No foundation for immersion is found in Rom. 6. In verse 3 Paul says: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?" Here to baptize does not mean to immerse. You cannot immerse into Christ Jesus. And you cannot immerse into His death. Paul here does not speak about **the mode of baptism** but about **the result of baptism.** To be baptized into Christ Jesus is to enter into union with Christ, to be baptized into His death is to become a partaker of the atonement of Christ, which is the result of His death. And in verse 4 Paul says: "We were buried therefore with Him through baptism into death." Paul does not say: Christ was immersed with us. Christ was not buried in a lake, but in a mountain side. To be buried is to be left in the grave; to be immersed is to be submerged and immediately raised up from the water. Christ was buried about 34 hours. If the Baptists had to stay in the water 34 hours, then they would not preach immersion.

The record of the New Testament baptisms does not verify the Baptist contention that baptism, in order to be valid, must be administered by immersion.

CORRESPONDENCE

Dear Sir:

I can disagree with very little Mr. Henry Hanson Jr. wrote in the September issue. Read again his charge that Dr. Koehler and his colleagues are in error in regard to the Doctrine of the Word. I fear Mr. Hanson is right. Your term "Liturgiolaters" is a bit uncharitable, and shows that you misunderstand completely the liturgical revival.

Elmer B. Sterner

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Reds and Our Churches

Sir:

It is so comforting to know there are still editors who know when an injustice has been done and are brave enough to speak up.

I am sending your editorial, Reds and Our Churches, to another editor of a Lutheran paper who is either not brave or is ignorant. Too sad men are so blind.

God bless your work. Enclosed find $3 for a subscription to someone you might know who would like this fine paper.

Sincerely yours,
Mrs. M. F., Michigan

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Dear Dr. Dell:

Just a line to tell you that the Outlook is getting progressively better and better.

One of the things that I dreamed about but never expected to see realized was an official Lutheran publication which spoke in an independent, clear, definite and decisive voice on all matters that were worth expressing an opinion on.

Just wanted to let you know that there are still some left who think with you, and believe with you, and will stand by you.

Leo J. Ebinger, Canada

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Dear Dr. Dell:

Just finished reading the current issue of "The Lutheran Outlook," and am very much delighted with the stalwart position it takes.

First, I'm interested in the genuine American spirit relative to communism. I've been quite distressed at the attitude of "The Lutheran" in this regard, and have protested about it. Then I've been a bit surprised at the position taken recently by the "Standard," rather suporting the attitude of The Lutheran. I cannot compromise on that point, even at the risk of seeming a bit narrow.

Second, I read your article about "Altar or Pulpit" last month, and have now scanned the "follow-up" by Mr. Hanson. Not everything is clear to me, but I have been distressed at the undue emphasis on formalism. Frankly, I like such things as "the Lutheran Chancel," the robes, etc., but after all they are secondary. My early experiences in Lutheranism were quite "un-Lutheran," and I prefer the later development along that line. However, I cannot for one moment feel that my beloved pastor of youth was lacking in preaching the sound Gospel, even though he wore no robe, had no altar, etc., which I now like. The trend today is toward formalism which has invaded most of the Protestant groups, and I cannot look upon that as a triumph unless the "reine lehre" accompanies it.

Name Withheld

Dear Doctor Dell:

I would like very much to comment on the article by H ry Hanson, Jr.; this article was entitled, "Altar or Pul Which?" At the same time I find myself compelled to g my opinion concerning the short editorial you wrote on Hanson's letter.

Although Mr. Hanson is a layman he is still one of the n well informed and learned persons in the field of historic theran liturgical practices. In an article in the "August Lutheran" dated October 17, 1951, Mr. Henry Hanson, has clearly defined what vestments represent and the p pose for which they are used in the Lutheran Divine W ship Service. The article is entitled, "Historic Church Ve ments" and subtitled, "What a Lutheran Pastor May Wea In this article Mr. Hanson quotes Exodus 28:2 which rea "Thou shalt make holy garments for Aaron thy brother, glory and beauty." This quotation may be taken for w it's worth, and surely, Dr. Dell, you know its value bet than I.

I do disagree, though, with Mr. Hanson's use of the wo "heresy" when speaking of Dr. Koehler's views on the pr ent liturgical trend, just as much as I deplored the sarca which was used in the editorial concerning Mr. Hanso views. Dr. Koehler is not a heretic, but I would say that is a bit on the confused side, and Layman Hanson is far intelligent and sincere in his beliefs to be ridiculed a called contemptuous names such as, "Liturgiolater."

This Dr. Koehler presents a question, "Altar or Pul Which?" This question isn't the type one would expec Lutheran clergyman to ask. Such a question calls fo choice between the devotional aids which Luther so emph ically defended (the motion picture, "Martin Luther" v dates this contention), and the "Voice of the Pulpit." T is like having to choose between Catholicism (Roman) a Calvinism. Must the blessed Lutheran Church be compel to make such a decision? Either direction would HERESY (yes, even I would call this heresy))according the doctrine which Luther put forth and which all true L therans adhere to. What Mr. Hanson said in his article also must say: The only answer that a TRUE LUTHER can give to such a question is BOTH.

The Roman Catholic doctrines of transubstantiation a the adoration of the host are clearly repudiated in Luther doctrine and NO liturgically minded Lutheran is advocat their return. In fact, they are advocating no return to tholicism at all, just a return to the Evangelical Lutherani which Luther so wholeheartedly advocated, and the conti ation of the Lutheran Christ-centered liturgy, and at same time bringing back the personal religion which was prevalent in the early Apostolic Church.

In describing a Lutheran church, Dr. Koehler tells of altar, with a cross or crucifix, flowers, candles, and perh even a lifesize figure of the Saviour. To me this sounds liturgically appointed as any Lutheran Church I have seen. But despite the devotional aid which this altar gi the congregation, and despite the fact that these symbols r resent the Spirit of Our Lord and Saviour Jesus Christ, Koehler can't see any reason for the choir to look tow the altar while singing the anthem, and he also considers expression of reverence for the Cross by an acolyte to "popery." Has the Lutheran Church come so far as to c

ler reverence something exclusively Roman Catholic or glican? Perhaps this is true of our church today. Many time I have attended services at a Lutheran Church and fore the service has been over for half a minute, the altar ld is crawling all over the chancel putting everything in othballs," so to speak. How many Lutheran churches have ir doors open throughout the week for private prayer and votions? Not very many. But perhaps that is something ich only a stupid "Liturgiolater" like myself, would ever nk of doing. Have we Lutherans become so proud that are unwilling to humble ourselves before the Triune God Love? Not the physical God upon the Roman Catholic ar, but the ever present God which every Lutheran altar nors and glorifies.

In closing, Dr. Dell, I wish to make a request: Please comnt on this letter in your editorial. I am interested in why re is such a fear or dislike of the liturgical trend among e "Old Guard" of the Church, especially when this trend is t going back to "Rome," but actually rectifying the wrong ne by dissenters within the Lutheran Church during the neteenth Century.

I do not advocate the return of the alb, chasuble, cope, ter, staff or any other such item to American Lutheranism, en though Lutherans in Europe do use them. But I be-ve the abolition of our Christ-centered liturgical worship uld be a far greater disaster for both Christ and the Luthan Church.

If I have hurt anyone's feelings, I can in no way apologize ce everything I have said comes from a sincere heart. I ve attempted to rely on diplomacy in this letter, but like we sinners, I too have in places used sarcasm. For this I only God for forgiveness. I hope a great Lutheran genman, Mr. Henry Hanson, Jr., with whom I am not acainted, except through the two articles mentioned in this ter, and by reputation, has been righted somewhat by this ter.

Augustana, the mid-Lutheran Church has looked left and e has looked straight ahead. She has but one direction left take. Will she be forced to do so?

H. Frederick Gustafson, Wisconsin

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ar Sir:

I read with considerable interest as well as disgust your id editorial titled: REDS AND OUR CHURCHES (Aug. 53). Particularly, I am in definite disagreement with your tement that "Mr. J. B. Matthews, author of the article that ought the flailing wrath of the Protestant leaders down up- him, is hardly one to be accused of 'deliberate Communist opaganda or stupidity and misrepresentation'."

I consider Pres. Eisenhower's statement in reply to the ee clergymen, the resignation of three members of Mcrthy's sub-committee, and the resignation of Mr. Matthews nself, sufficient evidence of the fantastic charges made by atthews in his American Mercury article! And if further idence is needed, permit me to quote excerpts from the folving two statements.

The first is by the Hon. George S. Long, representative m Louisiana. He says:

"If there are a few perjured traitors among the clergy, a w hypocrites serving the dead Stalin rather than the living rist, let them be exposed. They should not be hard to find . . . To say that a man can be a Communist one day and en be trusted on the other side the next day is fantastic.

"What I find unbelievable and highly regrettable are the cent rash charges accusing the Protestant churches, and pecially the clergy, of being the chief stronghold of comunism in America. I hold no brief for blaspheming atheists, nether in the church or out, but I consider such ugly slanders of the Christian church to be inspired by the enemy of all righteousness. I shall try to control myself and speak temperately and with proper restraint, but I am free to admit that on this subject I am likely to become strongly emphatic, and I hope I do.

"I had the privilege of hearing much of Bishop Oxnam's recent testimony before the House Committee on Un-American Activities. Through those long gruelling hours to midnight, his calm, dispassionate manner and unmistakable Christian spirit were a pleasure to observe. There was a sweet reasonableness in his attitude and the most complete cooperation with the committee throughout. He seemed to realize that the committee was performing an important and difficult task with which he was glad to assist if possible. No one could observe all this and suppose for a moment that Dr. Oxnam was imbued with the totalitarian ideology. He appeared as the embodiment of American freedom.

"Perhaps some of the publicity-seeking back stabbers who say so much about Reds among the clergy, have mistaken the teachings of Jesus for the doctrines of Marx. Some of them do not seem to know Christianity when they see it, nor like it when they find it. It was Jesus, not Marx who told the story of the good neighbor who was a foreigner—a good Samaritan (Mat. 7:12). If Jesus were here in the flesh teaching such things today, would He find Himself included in 'Pinko' lists and attacked us as subversive? Some of His followers find themselves thus branded. But the two ideologies are poles apart and need never be confused. Marxism promotes class war motivated by hate; Christianity promotes class peace motivated by love. Thus far here in America we have had enough of the latter to prevent the former.

"Publicizing the church's faults not only discourages the children and youth but it furnishes a pretext for irreligious adults to refuse the help which the church might give them. The problem is so unwisely stated at times as to suggest a conflict between church and state here in America. This can have only a bad effect on our overseas relations and on our faith in one another. Religious freedom and respect for men of all creeds is the thing that has made America great.

"Those who bring blanket charges, unsubstantiated, grossly exaggerated, or patently false are the ones giving comfort and support to the Communist cause—and I think they might well be investigated. Who knows but they may have been prompted to this nefarious deed by their Communist bosses. The firebug is often the one who turns in the alarm. At the county fair the cry "Watch out for pickpockets" is often raised by the thieves themselves to discover where people keep their money. (Read Romans 2:1). Nobody could be better pleased than the Reds to have people think that the churches are permeated with subversives. Whatever weakens the influence of religion promotes communism.

"I have often observed that those who bemoan defects in the church are those who make them; and I also observe sometimes that they who make them are most likely to publish the fact."

The second statement is by columnist Stephen L. Debalta, Free Press correspondent at Washington:

"The accusation, besides its shattering implications, assumes tremendous proportions when directed against the leaders of a church which numbers roughly 65 per cent of the population among its membership. The dastardly assertion was made in a magazine article by a certain J. B. Matthews, a professional angler in muddy political streams, an unfrocked preacher, and a former fellow traveler. This is the kind of individual whose moral standards suited the requirements of Joe McCarthy.

"The protests of 4 of the 7 members of the committee, the public clamor against the appointment of a man who wanton-

ly wounded the sensibilities of millions of Americans, made not the slightest dent in McCarthy's adamant determination to pursue his campaign of character assassination by casting suspicion on a wholesale scale through malicious innuendo.

"One shudders thinking what judgment historians, 50 years hence, will pass upon the present generation showing so much tolerance toward a small band of mountebanks who in order to build up their political fortunes play upon the fears of the people with sham patriotic passion. Communism is more widely spread in Great Britain, in France, in Italy, and other democracies, but in this country alone, all our energies are engaged in a quixotic fight against some gnats who could not endanger our national security in a thousand years. In all his fishing expeditions, since he wormed his way insidiously into public attention, the Great Inquisitor, McCarthy, has not uncovered a single Communist of sizeable importance except a few squealing Red agitators who found it more profitable to turn informers and capitalize on their former associates.

"One Budenz, a poorly paid editor of the Communist official organ, the **Daily Worker,** has been rewarded with a professor's chair at the Catholic University of Fordham. Another Red star, Chambers, has made a small fortune, bought a farm in Maryland, and is paying off his mortgage by writing ad nauseum about his experiences as a Communist. A few others of their ilk reveal the depth of ignominity to which men who trade their souls for dollars and cents sink while pretending to come heroically to the rescu their country by trafficking the lives of their former fellows.

"Methodist Bishop C. Bromley Oxnam, himself an occa al target for professional snipers, stated in a nationwide broadcast that 'no Protestant nation in the world has infiltrated by communism,' adding that 'the church has more to combat communism than all the congressional mittees put together.'

"What is in store for us tomorrow, and how long this tion will endure to be hoodwinked by a band of prophets who build their own fortunes by keeping us notized in a trance of constant fear, is unfortunately a q tion hard to answer as long as we live under the spell o cold war. Should, however, the tension in our relations the outside world relax, we will then see all these self pointed swivel-chair champions against the Red menace out in the blinding sun of a world returned to peace common sense."

It is my opinion that McCarthy has halitosis of the intell

John F. Palm, Minnesot

P. S. May I suggest you read the article entitled: "C munism and the Clergy" by Reinhold Niebuhr in the 1953 issue of THE CHRISTIAN CENTURY?

BOOK REVIEW

Zion on the Mississippi. The Settlement of the Saxon Lutherans in Missouri 1839-1841. By Walter O. Forster. Concordia Publishing House 1953, 606 pp., $4.00.

Dr. Forster, Associate Professor of American History and International Relations at Purdue University, has written a most detailed and most interesting account of the beginnings of "Missouri." Some of the material which he offers in his book has been covered by Mundinger in his "Government in the Missouri Synod" (OUTLOOK, November 1948). But the emphasis in this work—which is a revision of Dr. Forster's Ph. D. thesis—is on Stephan and Stephanism while in Mundinger's book the emphasis is on the polity of the early Missouri Lutheran congregations.

Dr. Forster's work is well-written and makes fascinating reading. Most of us were never aware that there was so much drama in the early history of the Lutheran Church in America. The Stephanite emigration compares with the search of the Mormons for their "Promised Land."Over 200 pages are devoted to a detailed reconstruction and description of religious conditions in Germany in the eighteen-thirties in general and to Stephan and the Stephanites in particular. The next two hundred pages tell of the voyage to the "Zion on the Mississippi," the organization of the hierarchy, and the many problems confronting the Bishop and his faithful flock, the enmity of the Germans of St. Louis, the spiritual climate in the West, the settlements in Perry County, and the expulsion of the discredited Stephan from the community. The last part deals with the subsequent retrenchment and reappraisal, disorganization and reorganization, and ends with the Altenburg Debate in 1841 where most of the issues were settled. The very valuable appendices contain the complete lists of all passengers who came to Missouri on board of the "Copernicus," "Johann Georg," "Republik," bers," of those who were lost with the "Amalia," of the ditions in St. Louis, of the New York group (which arr later), and of Gruber's group (which came still later). contains statistical tables of colonists who left Breme 1838, their sex, age, marital status, size of families, occ tion, former places of residence etc. It also reprints Emigration Codes and many other revealing docume Most of the research is based on material not readily a able in either German or English, bound manuscripts, let court records, government documents, and numerous n paper clippings from Germany and from St. Louis.

The book is written with a great deal of humor and a for the dramatic. It is by no means an uncritical glori tion of "Missouri." Even Walther receives his share of c cism. The admirers of Dr. Walther, the author states, scribe him as calm and poised, his mind as analytical logical." However, the author shows that before 1841 ther was very much confused and not much help to the C ists. The big change came in 1841 with the Altenburg bate. In short, "the Walther of the emigration years— cluding 1841—was definitely not the Walther of the succ ing decades." (p. 521)

Stephanism was a well publicized movement for years fore the actual emigration. When Stephan finally esca with his 700-odd followers (before he could be put into for sex offenses) the sensation "created headlines in D den . . . (and) its sequel, the Stephan Affair, made the D den typesetters reach for a larger font than they had before." The excellent reproductions of newspaper similes given in the book verify this statement. The au can not understand that the Stephanite pastors could

en so gullible, that they did not know or did not want to ow what was really going on around Stephan. His marital idelity was rumored years before he left the country, he as suspended from office, rejected by his own congregation Dresden, left his wife and children behind (except for one n), and still these pastors followed him, made him their shop, and served him hand and foot. The behavior of ephan in St. Louis is truly comical. Mundinger has men- ned the comic opera aspects of the making of the Bishop's raphernalia. Forster gives many more details. The wine hich Stehpan consumed at the expense of his impoverished rishioners, the immense amounts of meat he ate, how he red in splendor and luxury while his people starved, is de- ribed in vivid colors. His absolute power over these hun- eds of Saxons is truly amazing to behold. In the end the ader of this amazing tale is not surprised that the worn-out stors and candidates acted quickly when the first confes- n of adultery and fornication (others were to follow) was ade to them. Stephan was rowed across the Mississippi d disappeared with his chief concubine in Illinois. After s death the concubine reappeared in St. Louis and peti- ned the Missouri congregation there for readmission.

After the expulsion of Stephan some of the members of the Zion" left, returning to Germany or disappearing in St. uis and elsewhere. Those who remained built the larg- t Lutheran synod in the United States (the U.L.C. is mere- "a merger of forty-five synods"). As an influence these xons remained so distinct "that the term Missourian . . . . on came, by transfer to be applied to the entire synod. . . . t the centenary Meeting in Chicago it was felt that the tle "Evangelical Lutheran Synod of Missouri, Ohio, and her States"—"was not representative of a Church which w covered not only the forty-eight states, but many foreign elds as well. With an unintentional touch of ironic humor, e members of the body eventually decided upon a new ame, 'The Lutheran Church—Missouri Synod', which was eographically more limited than the old." They just could t get away from "Missouri."

In the words of the author "The fact remains that the Sax- ns had made Missouri its cradle and its capital." (p.534)

The book with its 19 chapters and 27 superior illustrations attractively bound and printed.

Walter G. Tillmans

Communism and Christianity—a Th. M. thesis condensed r this pamphlet, by the Rev. Emil A. Grefthen of the E.L.C. foreword was written by Waldemar E. Lillo, professor of ciology, Concordia College, Moorhead, Minn. It is put out y the Public Affairs Press, Washington, D. C. which copy- ghted it in 1952. The subtitle is: Their Differences and heir Relation to Socialism.

A study of Christianity, Socialism and Communism. It is bit elementary and somewhat tainted with religious emo- onalism. The question, What is Christianity? is briefly nswered by reference to the Apostles' Creed. That makes final. Of Socialism there are two systems: Ethical Social- m and Non-Ethical Socialism. Ethical Socialism is purely n economic and political theory. It is no menace to Chris- anity, although it bears watching. It may lead astray but not militant. But it is a menace to Capitalistic Free En- rprise. "Christianity may regard Ethical-Socialism as an ly."

Communism is Non-Ethical Socialism, the arch-enemy of hristianity, and of the status quo in every form.

I wonder if the influence of Darwin on Socialism and Com- unism is overrated. Both were in the world long before he Evolutionary hypothesis was formulated. Darwin's Origin of the Species" was published in 1850. Long before that Karl Marx, the father of atheistic Socialism and Communism, was an ardent socialist. Already in 1847 he and Engels issued their famous Manifesto. Marx was a Socialist and Communist without benefit of Darwin. He may have embodied Darwin's evolutionary ideas in "Das Kapital," 1880, particularly two concepts: Economic Determinism and the Class Struggle, but only to found his system on a scientific substructure. He may have seen in Evolution a scientific vindication of his theory. But we remember that British and American tycoons use the same means to justify exploitation and the resultant misery among the masses. Capital (with a capital C) salves its guilty conscience with the same ointment.

I never heard of Communistic Mennonites in Iowa. Does the writer mean the Amanites? But they have reorganized and relinquished the communistic economy.

We will agree with the writer that the cure for social and economic ills is neither Ethical nor Non-Ethical Socialism, but a change of heart from "ye must be born again" to its manifestation in sacrificial love. The improved and ennobled individuals will improve Society.

The pamphlet is a good introduction to the study of Christianity, Socialism, and Communism. The thesis may have suffered by being condensed. Wm. F. Engelke

Christianity and the Class Struggle. Along the same line as Communism and Christianity is this little book, an address by the great Dutch theologian of the Reformed Church, educator, and statesman, Dr. Abraham Kuyper. It was spoken to the First Christian Social Congress at Amsterdam in 1891. The translation was made by Dick Jellema; the publisher is Piet Hein, Grand Rapids, Michigan.

Abstracting the local scene and the date, one can well place it anywhere in the industrial world and date it 1953. The social and economic conditions are the same, and the principles for dealing with them are the same. This makes the little book timeless. It is a heartsearching quest for an answer to the question why so much economic misery and social injustice in a world that has the teaching and the example of Christ. The answer is, Society has lost touch with Christ and has bowed down to Mammon. This manifests itself in selfishness and a callous disregard of human rights and welfare. Christian faith has implications for the social structure and its confessors are not free from responsibility for these evils. Human society is not a heap of souls on the ground, but a God-willed community, a living organism.

Socialism is in the air. It was not born out of the brain of a hungry fanatic. Many of the most brilliant minds, theologians, philosophers, scientists, even statesmen, have supported it, from Plato to the present day. It is the product of a community feeling, a feeling for social justice, and for the organic nature of society. Neither the French Revolution, nor Nihilism, nor Anarchism, nor State Socialism (he would not approve our social security program) are the saviors of society. Man must recognize God as the owner of all, himself as a steward to whom the good things of this earth are only loaned.

God's Word does not only appeal for the salvation of our souls, but has also fixed ordinances for our national existence and our social life. To it man must turn for directives in his social and economic distress.

This address is a profound scientific, yet sympathetic, study of a world lost in the night. Here, too, Christ is the only Light. Only a regenerated mankind can resolve the Class Struggle.

In some respects it is reminiscent of a series of lectures by Dr. Walther to Lutheran working men in St. Louis of an earlier date. Wm. F. Engelke

Preachers' Filing System. By Wilford Hall. Lakewood News-Times Press, Long Beach, California; 1949. This little booklet is for the preacher who wants system in his study. If you have not the "know-how" of filing, you can get it here. It is recommended to young preachers who are just beginning to collect books, pamphlets, clippings, etc. The whole system of filing is explained in great detail.

Wm. F. Engelke

Ten Studies in Prayer. By Emil Erpestad; under the auspices of the Board of Christian Education of the E.L.C., Augsburg Publishing House, Minneapolis. Price 50 cents.

In this little book of 89 pages we find a closely knit study in Prayer. The purpose of this study is stated by the author in the introduction. It is a grand goal that he has set. With the study, or studies, there are ten in all, goes a teacher's manual consisting of questions and material for discussion. They are for fairly mature minds, splendid for post-confirmation and Bible Class work. If used in the Sunday School, it would have to be done in the upper grades.

I am not sure that the root of prayer is **need.** I would rather say that the root is desire for fellowship and communion with God. Otherwise it would look as tho prayer is merely petition, and I would hardly know how to ans the question, "why should I pray when I already have erything I need?" True, there is a chapter on Supplicat or Intercession, Thanksgiving, Praise and Thanksgiving also a chapter on Prayer as Fellowship. But the first st ment looms large.

The question of answered and unanswered prayer is ficult to answer. It is true that God answers all pray and then it is true that God does not answer all prayers am not sure that the author has resolved the apparent tradiction adequately. It might have been better if whole question had been treated just once in a compact ch ter.

There is a fine exposition of the Lord's Prayer, the Per Prayer. One reason for the first petition is new to Otherwise the explanation follows the Catechism, bu more extensive.

Whoever wants a brief manual on prayer, one that ta in the whole subject, either for his personal use as a sti lant to a more active prayer life, or as a textbook for inst tion of a class, will find his want filled in this book.

At the end of each chapter are Situations for Discuss They are very apposite. Wm. F. Engelk

News of the Churches

LUTHERAN SEMINARS, 1953

"LUTHERAN PARTICIPATION IN CONTEMPORARY AMERICA"

1. "In Theological and Ecumenical Thought."
2. "In Community and Civic Life."

What are Lutherans doing in America today? What ought they be doing? Are they isolationists?

Attend one of the 55 Seminars this fall to discuss such issues with your fellow-Lutherans, pastors and laymen. Stimulating leaders will be there to guide you. The first sub-topic is openly doctrinal. Solid faith and sound thinking are needed to make the Bible speak to us today.

"In Community and Civic Life" we deal with the thrilling application of the first sub-topic. Practical church-state relationships, rural life, labor and management, race relations are only a few of the interesting issues.

HISTORY AND PURPOSE

Lutheran One-Day Seminars were started by the American Lutheran Conference and are officially sponsored by it now; since 1944 the Lutheran Church—Missouri Synod, the United Lutheran Church in America and other groups have participated. The 1953 Seminars constitute the eighth series of Seminars.

Lutheran One-Day Seminars were last held in 1951. In forty-seven Lutheran centers, 7,374 people attended, of whom 4,474 were laymen, 2,632 pastors and 268 seminarians. This year 55 Seminars are being held. These conferences continue to serve their purpose of disseminating information and giving stimulation and inspiration toward the fulfillment of Lutheranism's destiny in America.

THE NATIONAL COMMITTEE

Dr. Bernhard Christensen (LFC) Chm.
The Rev. Paul Moeller (ALC) Sec.
Dr. G. Everett Arden (Aug.)
Dr. H. F. Swansen (UELC)
Dr. O. A. Geiseman (Missouri)
Dr. Armin George Weng (ULCA)
Dr. S. E. Engstrom (Aug.)
President of the American Lutheran Conference.
Dr. Joseph Simonson (ELC) Director

Local Chairmen and Speakers

Series 1

1. September 22: Great Falls, Montana—St. John's English Lutheran Church
   The Reverend A. C. Baumgaertner (ULCA), 1304 Fourth Avenue North
2. September 23: Spokane, Washington—Central Lutheran Church
   The Reverend Albert H. Tietz (ALC), North 4803 Altamont Street

LWR Sets Clothing Appeal for Thanksgiving Week

New York (NLC)—Lutheran W Relief's annual Thanksgiving Cloth Appeal will be held from Novem 22 to 29, it was announced here Bernard A. Confer, administrative retary of LWR, the National Luthe Council's material aid agency.

Mr. Confer urged the 10,000 l congregations of the church bo participating in the National Luthe Council to make immediate plans collecting used clothing for the wor needy and to send it to LWR wa houses during Thanksgiving week.

The theme for the 1953 LWR clo ing drive, "Let Your Clothing Sp for Christ," is interpreted in a lea published here and distributed to congregations and various church ganizations taking part in the nati wide drive.

"To a refugee in rags your gift clothing, distributed in the name Christ, is a powerful witness," leaflet states. "It tells sorely-t Christians that their Lord watc over them. Your gift spells out love of God in a way that ne people can understand—whether t be Moslem, Buddhist or even athei

Mr. Confer pointed out that LWR currently shipping clothing gifts

many, Austria, Yugoslavia, Syria, lan, Korea, Formosa, and limited unts for refugees to France and ste.

uring the twelve months preceding tember 1, 1953, LWR shipped a to- of 3,457,822 pounds of clothing to dy people abroad, he said.

WR will receive the anticipated hing gifts at its main warehouse at lipsburg, New Jersey, as well as the additional warehouses in Los eles, California; New Windsor, yland; and Oakland, California.

emporary receiving depots will be n in Minneapolis, Minnesota and panee, Indiana.

asically the LWR Thanksgiving hing drive is to be carried on a gregational basis, with all the more n 10,000 congregations of the rch bodies cooperating in the Na- al Lutheran Council expected to ticipate.

n addition the clothing drive will promoted on state or area levels by umber of synods, Lutheran welfare ieties, pastors' associations and lay ups, Mr. Confer said.

Many of the local groups, he added, setting up area receiving depots to ve in cooperative efforts to fill car- ds with clothing gifts.

Last year's Thanksgiving drive ught a total of 41 carloads of used thing.

—0—

C Mission in Uruguay Have Own Building

New York (NLC)—The Lutheran ssion in Montevideo, Uruguay, will e its own parish house with a small pel, it was decided here by the Na- al Lutheran Council's Division on theran Cooperation in Latin Ameri-

The parish house will be established a building that will be purchased d renovated for approximately ,000 in the center of one of the most ulous parts of Montevideo, Dr. wart W. Herman, executive secre- y of the division, said.

The Lutheran mission to Spanish aking unchurched people in Uru- y, the first of its kind to be started Latin America under auspices of the tional Lutheran Council, was estab- ed a year ago in September. Its rk is supported largely by the Unit- Lutheran Church in America and Augustana Lutheran Church.

—0—

therans in Central America ed Regular Visiting Ministry

New York —(NLC)—Development a regular visiting ministry to Lu- rans in Central America is the chief

3. September 24: Portland, Oregon—
   The Reverend W. H. Battermann (ALC), 3880 S. E. Brooklyn St., Zone 2
4. September 25: Seattle, Washington—
   The Reverend Edwin Bracher (ULCA), 77 Washington Street, Zone 4
5. September 28: Vancouver, British Columbia—First Lutheran Church
   The Reverend Arnold B. H. Hagen (ELC), 920 East 19th Avenue, Zone 10

1. The Reverend J. H. Gockel (Missouri)
   Box 35, Wilmette, Illinois
2. The Reverend J. Victor Murtland (ALC)
   1415 Tuckerman Street N. W., Washington 11, D.C.

Series 2

1. September 22: Menominee, Michigan—Emanuel Lutheran Church
   The Reverend George H. Gerberding (ULCA), 2812 Fourteenth Street
2. September 23: Duluth-Superior—
   Dr. Morris Wee (ELC), 1100 East Superior Street
3. September 24: Minneapolis-St. Paul—
   The Reverend William Larsen (UELC), Lutheran Student House
   1813 University Avenue S.E., Minneapolis, Minnesota
4. September 25: Eau Claire, Wisconsin—
   The Reverend James D. Christensen (ELC), 3007 Starr Avenue

Christmas Chimes

Edited by Lyle Paulsen **Art Editor: Gerald B. Peterson**

The CHRISTMAS CHIMES for 1953 is a stimulating annual, one that will be thought about and enjoyed. With its stories, poems, photographs and art that can be "lived with", The CHIMES is thoroughly original and fervently Christian, centered around the values that make Christmas a gift of God for all the year. Among the outstanding features are included a family fireside Christmas service, a full-color picture insert, and many attractive illustrations.

A reminder that Christmas is a pure, bright gift from God, The CHRISTMAS CHIMES of 1953 will be a welcome gift in every home.

Price, $1.00 each

Child's Christmas Chimes

Edited by Helena Gebuhr Ludvigsen

Once again, CHILD'S CHRISTMAS CHIMES brings stories, pictures and puzzles for all the youngsters. Here is a book chiming of Christ and Christmas—from its gay cover with a Christmas tree in whose balls are reflected characters from the stories within, all through its 64 pages.

Each feature of the 1953 CHILD'S CHRISTMAS CHIMES relates to the things of the plant world that God has created. Children will love the series of legends about the proud aspen tree, the sad dogwood, and others; the true story of a Christmas tree that nearly caused an Ohio riot; the story of an idol that helped make people Christian; and many others.

CHILD'S CHRISTMAS CHIMES is an excellent remembrance from Sunday School teacher to pupil—a welcome "greeting card" for every boy and girl.

Price, 50c per copy

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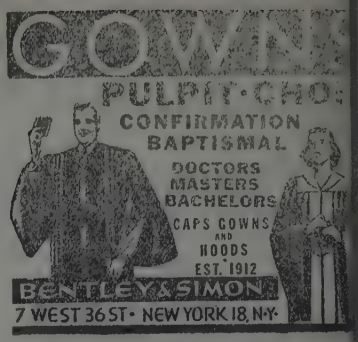
Blair, Nebraska

1. Dr. A. D. Mattson (Aug.)
   Rock Island, Illinois
2. The Reverend Robert J. Schenk (ULC)
   33 North Chapel Street, Elgin, Illinois

Series 3

1. September 21: Peoria, Illinois—
   The Reverend Theodore Tayler (Missouri), 4001 Knoxville Avenue
2. September 22: St. Louis—
   The Reverend Leland C. Ogan (ULCA), 3740 Bamberger Street, Zone 16
3. September 23: Chicago—Ebenezer Lutheran Church
   The Reverend K. Bruno Neumann (ULCA), 2500 Wilson Avenue, Zone 25
4. September 24: Milwaukee—
   The Reverend A. G. Streich (ULCA), 5226 West Burleigh Street, Zone 10
5. September 25: Oshkosh, Wisconsin—
   The Reverend Leo Oberleiter (ALC), 334 Sawyer Avenue



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May McNeer and Lynd Ward

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At Your Lutheran Bookstore

need as far as diaspora work in " thin chain of countries which con tute a binding link between North a South America" by the Luther World Federation's Committee on I tin America is concerned, it was sta here by Dr. Stewart W. Herman, e cutive secretary.

He announced that a "hasty keen-eyed" survey of the Luther situation in Central America has be conducted for the LWF-LA by t Rev. Ake Kastlund, Swedish pas serving Lutherans in Colombia.

According to the survey, there a an estimated 4,600 European Luth ans in Mexico, of whom 4,000 are G man-speaking and 600 are Scandina an.

Most of these Lutherans live in Me ico City and are served by the Re Fraustadt, who has been worki there for twenty years under the au pices of the Evangelical Church Germany. He has also been servi scattered Lutheran families outside the city.

—0—

Editor Named for Augustana Church Story Papers

Minneapolis, Minn. —(NLC)— Th Board of Parish Education of the A gustana Lutheran Church has name an editorial head for all the churc story papers published by the Augu tana Book Concern, it was announce here by the Rev. Lael H. Westberg, e ecutive director of the board.

Miss Deloris Kanten, who has bee named to the newly created post in th Book Concern, he added, will be ed tor-in-chief of "The Little Folks "The Olive Leaf," and "The Youn People," the announcement added.

Mr. Westberg explained that th creation of the position of a churc story papers editor was the result of plan to correlate the publications t the Church School and to assist par ents in the Christian education of thei children.

s Kanten, who was an assistant vertising production for Addison Company here before she ac- d the new position with the Au- na Book Concern, is a graduate of niversity of Minnesota where she d journalism, public relations, lic processes and typography.

—0—

r Film Director Tells of How Picture Was Made

v York (NLC)—A feature story s production of the dramatic film in Luther" appears in the Octo- sue of "Christian Herald," inter- ninational Protestant magazine. story by Irving Pichel, director e film, is entitled "My 70 Days Martin Luther." A subtitle in- s it is "the story behind a film making motion picture history." hen I had my first meeting with hen who had most to do with g the film, I was told something not recall, as a Hollywood direc- ver having been told before by a cer," the director claims. "—I nstructed that this picture was to e truth."

—0—

eran Editors Again Urge Use in New Service Book

Louis, Mo. —(NLC)—Editors of fficial periodicals of the church s associated in the National Lu- n Council still want the new Re- Standard Version of the Bible as the text for the epistle and l lessons in the forthcoming Serv- ook and Hymnal of the Luther- urch.

effect, a resolution adopted at lst annual convention of the Na- Lutheran Editors'; and Man- Association, Sept. 23-24, asks the Commission on the Liturgy to sider its recent decision on the versial issue.

e commission, composed of 17 sentatives of the eight groups en- in the project, decided to use er the RSV nor the Authorized James Version of the Bible for ated lessons in the common serv- ook, scheduled for publication in Instead, it was agreed, the book contain Scripture references only, eparate lectionaries in each ver- will be made available.

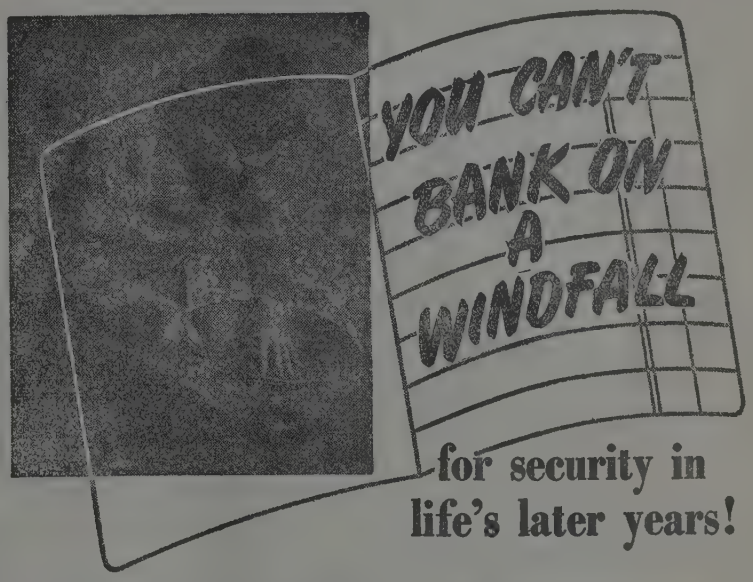
plaining its action, the commis- said the compromise was reached se "the expressed opinions of the hes are not unanimous" on which on should be used. Any other on, it added, "would force an un- ed text on half the church."

resolution passed by the editors ated a stand taken in 1951 and

1. Dr. Oswald C. J. Hoffman (Missouri)
   1819 Broadway, New York 23, New York
2. Dr. Christian Preus (ELC)
   404 South Court Street, Fergus Falls, Minnesota

Series 4

1. September 27: Pittsburgh—
   The Reverend William E. Zimpfer (ALC), 727 Avery Street, Zone 12
2. September 28: Buffalo—
   The Reverend Martin J. Alpers (ALC), 30 Brunswick Boulevard, Zone 8
3. September 29: Cleveland—
   The Reverend O. G. Grotefend (ALC), 2222 Taylor Road, Zone 12
4. September 30: Toledo—
   The Reverend E. J. Melchert, (ALC), 314 East Indiana Avenue, Perrysburg, Ohio
5. October 1: Detroit—
   Dr. Norman A. Menter (ALC), 4835 Three Mile Drive, Zone 24
6. October 2: Saginaw—
   The Reverend Edgar M. Waxler (ALC), 311 North Third Avenue



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   1941 Sunnyside Avenue, Burlington, Iowa

Series 5

1. September 28: Minot—
   The Reverend R. Ulvilden (ELC), 515 Walders Street
2. September 29: Grand Forks—
   The Reverend O. L. Proehl (ALC), 315 Cambridge Street
3. September 30: Fargo-Moorhead—
   The Reverend Vernon W. Johnson (Aug.), 1240 Broadway, Fargo, N. D.
4. October 1: Aberdeen-Bethlehem Lutheran Church
   The Reverend George W. Anderson (ELC), Box 499, Groton, S. D.
5. October 2: Sioux Falls—First Lutheran Church
   The Reverend John E. Keller (ALC), 1024 West Fifteenth Street
   1. Dr. J. Knudsen (DELC), 407 Morton, Des Moines, Iowa
   2. Dr. John F. Futchs (ULC)
      2291 Bellaire, Denver 7, Colorado

Series 6

1. October 5: New Haven—Trinity Lutheran Church
   The Reverend Gordon Hohl (ULCA), 56 Ward Street, Rockville, Conn.
2. October 6: Boston—
   The Reverend Carl A. Bergquist (Aug.), 138 Vernon Street, Waltham, Massachusetts
3. October 7: New York—
   The Reverend Theodore Wittrock (Missouri), 1819 Broadway, Zone 23
4. October 1: Aberdeen—Bethlehem Lutheran Church
   Dr. Frank M. Brown (ULCA), 1228 Spruce Street, Zone 7
5. October 9: Washington—Christ Lutheran Church
   The Reverend J. Victor Murtland (ALC), 1415 Tuckerman Street N.W.

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reaffirmed last year. With "increa emphasis," it urged that "serious sideration should be given to the de ability" of adopting the Revised St ard Version, published last year, the appointed lessons in the ser book.

In another resolution, the edi paid tribute to one of their memb Dr. Jacob A. Dell of Columbus, O., died suddenly a few days before meeting here. Dr. Dell, professor practical theology at Capital Theo ical Seminary, was editor of The theran Outlook, official monthly of American Lutheran Conference.

—0—

Wider Services, Higher Standards Urged for Lutheran Welfare

Chicago—(NLC)—Greater efforts Lutheran health and welfare agen in helping immigrants integrate i American life and welcoming them church membership were urged a two-day meeting here.

The recommendation was one o series adopted at the close of a c ference on Lutheran welfare progra ming and financing, Sept. 23-24, third held in as many years under auspices of the National Luthe Council.

Some 50 church leaders represent finance departments and welfa boards, agencies and institutions of eight church bodies participating the NLC attended the sessions. T year's meeting was devoted chiefly welfare programs, with emphasis the need for wider services and be standards to meet the demands of changing times.

—0—

Church Activity of Students Reported Higher than Thought

Chicago —(NLC)—Participation religious activities by Lutheran s dents at college and universit throughout the country is much gre er than has been generally estima in church circles.

1. The Reverend E. P. Weber (Missouri)
   120 South Chauncey Avenue, West Lafayette, Indiana
2. The Reverend Theodore Heimarck (ELC)
   4716 Townes Road, Minneapolis 10, Minnesota

Series 7

1. **October 6: Columbus—Christ Lutheran Church**
   Professor Robert Spieler (ALC), Capital University Seminary, Zone 9
2. October 7: Dayton—Second Trinity Lutheran Church
   The Reverend Willard H. Borchers (ULCA), 87 Fountain Avenue, Zone 5
3. October 8: Indianapolis—Bethlehem Evangelical Lutheran Church
   The Reverend Donald E. Elder (ULCA), 4715 Carrollton Avenue, Zone 5
4. October 9: Ft. Wayne—
   The Reverend Herbert Lindemann (Missouri), 202 West Rudisill Blvd. Zone 6

1. Professor Robert W. Bertram (Missouri)
   Valparaiso University, Valparaiso, Indiana

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That fact was revealed in a limited survey undertaken by the Division of Student Service of the National Lutheran Council, the results of which were reported here by the Rev. Donald Heiges, executive secretary of the division.

Mr. Heiges said a study of 55 major colleges and universities disclosed that 7,919 students, or 31.9 per cent of a total NLC enrollment of 24,775, participated in some aspect of the Student Service Division's total ministry and program on the campus.

This percentage of students reached, he pointed out, is much higher than has ever been reported before in Lutheran student work. He said it has been generally accepted that 15 to 20 per cent of students were reached by the church.

—0—

Student Service Establishes Preaching Point at Nebraska U.

Chicago —(NLC)—Establishment of a preaching mission at the Lutheran Student Center on the main campus of the University of Nebraska at Lincoln has been approved by the Division of Student Service of the National Lutheran Council.

It is the second such program carried on by the Student Service Division, the first having been launched a year ago at the University of Michigan at Ann Arbor.

A petition for Sunday morning worship services was made by the Lutheran Student Foundation at Lincoln because there are no NLC churches near the university, the closest being ten blocks from the main campus and the others two to six miles away.

Of the 7,000 students at the University of Nebraska, some 3,000 live near the Lutheran Student Center. About 600 of the students are from congregations of NLC church bodies. The services will be conducted by the Rev. Alvin Petersen, full-time campus pastor at the university.

The Student Center at Lincoln was recognized as a preaching point by the division committee of student service with the concurrence of all NLC congregations in Lincoln and the presidents of the NLC constituent units in Nebraska.

The Student Service Division established its first preaching mission at the

2. Doctor E. W. Mueller (ALC)
   327 South LaSalle Street, Chicago 4, Illinois

Series 8

1. October 5: Kansas City, Missouri—
   The Reverend Rudolf A. Martens (ALC), 5203 Olive Street, Zone 20
2. October 6: Denver—
   The Reverend Alvon Nelson (ELC), 915 East Ninth Avenue, Zone 3
3. October 7: Omaha—
   Dr. H. F. Swansen (UELC), 710 West Lincoln Street, Blair, Nebraska
4. October 8: Des Moines—
   Dr. Ernest A. Lack (Aug.), 2009 York Street
5. October 9: Mason City—

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University of Michigan last fa
according to the Rev. Donald
executive secretary of the divi
proved an immediate success. H
from 75 to 100 more students h
tended Lutheran services in A
bor since the program was beg
Dr. Henry Yoder, campus pa
Michigan.

Mr. Heiges stressed that the a
bility of local congregations is th
jor factor in determining the ne
a preaching mission on a coll
university campus.

—0—

LBI President Resigns to Serve as ELC Evangelist

Minneapolis, Minn. —(NLC
Oscar C. Hanson has resigned fr
presidency of the Lutheran Bib
stitute, effective February 1, 19
become a preaching evangelist
Evangelical Lutheran Church, i
announced here.

Under the auspices of the
Commission on Evangelism Dr. H
will conduct preaching miss
throughout the church body's
than 2,700 congregations and will
ticipate in the new "Preaching-T
ing-Reaching" program of evan
which is being conducted throu
the church body today, the annc
ment said.

Dr. Hanson served as preside
the Lutheran Bible Institute her
the five past years, during whic
ministry of the LBI has expand
that at the opening of the new s
year in October there were tw
two ordained ministers from five
theran church bodies serving o
faculty, it was pointed out.

According to a statement rel
here by Dr. George Aus, chairma
the LBI board, no successor t
Hanson has been named yet, but
will be taken immediately to ca
new president to the LBI.

—0—

LBI Eastern Extension Adds 2 New Teachers

Teaneck, N. J.—(NLC)—Two
faculty members have been adde
the teaching staff of the Luth
Bible Institute here. They are
Rev. Theodore W. Makkestad and
Rev. L. Henry Nielsen, both pa
of the Evangelical Lutheran Chu

The LBI Eastern Extension, loc
at 7 Pomander Walk, Teaneck, o
regular day school sessions as wel
evening classes and correspond
courses in Bible study. Evening cl
es are also being offered this fal
Trinity Lutheran Church (ELC), Y
ley Stream, L.I., N. Y.

Some 45 resident students from

Lutheran synodical groups and
m eight Eastern states are register-
for the fall quarter at the Institute.
e Rev. C. O. Granlund is dean of the
stern Extension, with the Rev. Ed-
rd A. Hansen serving as principal
the day school.

—0—

nounce Plan to Publish
theran Missions Handbook

Chicago—(NLC)—Plans for publica-
n of a new 300-page handbook list-
all foreign missionary work being
ne by U. S. Lutheran church bodies
re announced here at the 35th an-
al meeting of the Lutheran Foreign
ssion Conference of North America.
Sponsored by the LFMC, the book is
pected to appear in mid-1954, con-
ning a summary of the foreign mis-
n activities being carried out around
world by 12 Lutheran missionary
cieties in this country, together with
ormation concerning other Lutheran
rld missions and newly-launched
rk in South America under auspices
the Lutheran World Federation.

The handbook will be edited by Dr.
S. Burgess of Luther Theological
minary, St. Paul, Minn.. Contribut-
g authors will include: Dr. Theodore
icke (ALC), Dr. S. Hjalmar Swan-
n (Aug.), Dr. R. A. Syrdal (ELC),
. O. H. Schmidt (Lutheran Church—
issouri Synod), Dr. Peder Konsterlie
FC), the Rev. N. B. Hansen (UELC),
. F. J. Fielder (ULCA), Dr. C. C. A.
nson (Lutheran Orient Mission), Dr.
C. Dixen (Santal Mission), Dr. Paul
ndell (World Mission Prayer
ague), Dr. F. A. Schiotz (Lutheran
orld Missions), Dr. S. W. Herman
atin American Missions), and Dr.
rgess.

When published, the handbook will
so include statistics, maps, direc-
ries on foreign mission boards and
cieties and field headquarters of
unger churches, plus an up-to-date
bliography on books published in
e Lutheran foreign missionary field.

Some two dozen foreign missions
ecutives meeting here shared infor-
ation on work done by each board
uring the past year and discussed
oblems. They stressed a need for
anging the pattern of operations
ed by churches on foreign fields, par-
cularly to use more laymen and
ake missionaries more mobile.

Officers re-elected for the coming
ar were: Dr. S. Hjalmar Swanson
Aug.), president; Dr. R. A. Syrdal
ELC), vice-president; Miss Evelyn
ark (Aug-WMS), secretary; and the
ev. N. B. Hansen (UELC), treasurer.

Dr. Roy A. Harrisville (ELC), 216 Second Street, N. E.
1. The Reverend Paul J. Schulze (Missouri)
405-99th Street N. E., Bellevue, Washington
2. Dr. C. Franklin Koch (ULC)
231 Madison Avenue, New York 16, New York

Series 9

1. October 6: Madison, Wisconsin—
The Reverend Elton B. Anderson (Aug.), 414 Clemons Avenue, Zone 4
2. October 7: LaCrosse—
The Reverend Lavern R. Hanson (ELC), 1011 Sill Street
3. October 8: Rochester, Minnesota—
The Reverend Abner S. Haugen (ELC), 412 Third Avenue S.W.
4. October 9: Davenport—
Mr. H. E. Soyke, President, Federation of Lutheran Men,
1614—14½ Street, Rock Island, Illinois
1. The Reverend Eldred H. Trede (ULCA)
2645 North Francisco Avenue, Chicago 47, Illinois
2. The Reverend Carl J. Hoffmann (Missouri)
1620 East Minnehaha Parkway, Minneapolis 7, Minnesota

Series 10

1. October 13: Houston, Texas—
The Reverend Fred C. Harms (ALC), 508 East Thomas Avenue, Pasadena, Texas
2. October 14: San Antonio—
The Reverend George Krueger (ALC), Lutheran Service Center, 216 Broadway, Zone 2
3. October 15: Dallas—
The Reverend A. B. Pearson (Aug.), 3742 Almazon Drive, Zone 9
1. The Reverend G. S. Thompson (ELC)
103 East Seventh Street, Thief River Falls, Minn.
2. Dr. John R. Brokhoff (ULCA)
731 Peachtree Street, Atlanta 1, Georgia

Series 11

1. October 20: Oakland, California—St. Paulus Lutheran Church
The Reverend Herman C. Theiss (Missouri), 294 Broadmoor Boulevard San Leandro, California
2. October 21: Fresno—Emanuel Lutheran Church
The Reverend J. P. Uhlig, (Missouri), 1115 U Street
3. October 22: Los Angeles—Mt. Calvary Lutheran Church
The Reverend Rudolph A. Ramseth (ELC), 6425 Tyrone Street, Van Nuys, California
4. October 23: San Diego—
The Reverend Ansle T. Severtson (ELC), 4011 Ohio Street, Zone 4
1. The Reverend G. S. Thompson (ELC)
103 East Seventh Street, Thief River Falls, Minnesota
2. Dr. Gerhard E. Lenski (ALC)
2770 Marin Avenue, Berkeley 8, California

Series 12

1. October 29: Winnipeg—
The Reverend Wilfred K. Raths (ALC), 671 William Avenue
2. October 30: Saskatoon—Augustana Lutheran Church
Professor Otto A. Olson, Jr. (Aug.), 222 Ninth Street East
3. November 1: Edmonton—
The Reverend Randolph R. Mohr (ALC), Box 420, Stettler, Alberta
4. November 2: Regina—
The Reverend Richard A. Swedberg (Aug.), 1950 Cameron Street
5. November 3: Calgary—
The Reverend Luverne C. Tengbom (Aug.), 922 Fifth Avenue West
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2. (In Edmonton and Calgary)
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1003 Dobson Street, Evanston, Illinois
(In Edmonton Pastor Duwe also will speak on sub-topic No. 2)
3. (In Winnipeg, Saskatoon, Regina and Calgary)
The Reverend William J. Hullengren (Aug.)
Eighth and Maria Avenues, St. Paul, Minnesota

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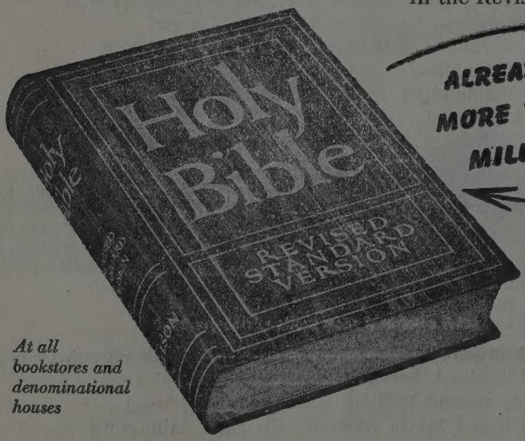

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